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BISHOP GUNNING

ON THE

PASCHAL OR LENT FAST.

THE
PASCHAL OR LENT FAST

APOSTOLICAL AND PERPETUAL,

AT FIRST DELIVERED IN

A S E R M O N

PREACHED BEFORE HIS MAJESTY IN LENT,

AND SINCE ENLARGED.

WHEREIN THE JUDGMENT OF ANTIQUITY IS LAID DOWN.

PUBLISHED BY HIS MAJESTY'S SPECIAL COMMAND.

WITH

AN APPENDIX,

CONTAINING AN ANSWER TO THE LATE PRINTED OBJECTIONS OF
THE PRESBYTERIANS AGAINST THE FAST OF LENT.

BY

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A NEW EDITION.

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Div.

ADVERTISEMENT.

IN the present edition of Bishop Gunning's Sermon on the Paschal or Lent Fast, the references have been carefully verified, and Indexes added.

IN preparing the Work for the press in its present form, the Editor has not attempted to present it in a perfectly modern dress, or to rob it of the characteristics which connect it with the period of time when it first appeared. It being manifest that the composition would bear marks in every page of the date to which it belongs, the spelling of proper names and the like has been allowed to remain, and with such variety also as appears in the original Work. In the new matter, the headings of the pages, namely, and the Indexes, modern rules have of course been observed.

The best thanks of the Editor are due to the Librarians of the Bodleian Library for their unwearied kindness in assisting him throughout with their instructions and advice.

*Oriel College,
July, 1845.*

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TO

HIS MOST EXCELLENT MAJESTY OUR SOVEREIGN LORD

CHARLES THE SECOND,

BY THE GRACE OF GOD, THE MOST HIGH AND MIGHTY MONARCH OF
GREAT BRITAIN, FRANCE, AND IRELAND, &c.

MOST GRACIOUS AND DREAD SOVEREIGN,

THE subject matter of this discourse, the holy Fast of Lent before Easter, which hath always been a sacred solemnity of your royal court, and hath for nineteen years (one whole cycle of those solemnities) been driven hence together with your Majesty, and at length by the blessed hand of God together with your sacred Majesty restored unto us, was forthwith by your pious care in its first periodical return owned in your royal proclamation and example the last year, and by your meanest subject and servant maintained in a discourse preached before your Majesty. But the same observance of Lent was forthwith in the same week, by a nameless and false pamphlet scattered at the very gates of your court, maligned and opposed; and became soon after matter of deliberate contest and debate^a, as part of that which was thought fit to be excepted to in the public Liturgy or Common Prayer Book, and propounded by some to be altered. The depending of which debate and controversy, and the employment, which by your Majesty's gracious commission I had part in, to consider of that, with many

^a At the Savoy.

other particulars in the Common Prayer Book, and the expectation of the utmost which could be brought against that primitive and religious fast, which lately now we have received in print; hath necessitated this discourse (delivered at first in a sermon in your royal chapel, and by your Majesty commanded to be published, and by the warrant of your permission since enlarged) to choose rather to expect the beginning of this Lent, than to appear at the ending only of the former. It now, not unseasonably, as I hope, presents itself to your sacred hands, and flies to your royal protection, who are most truly the defender of that holy faith whereof this and other solemnities of the Church are the fence and mound. The royal Constantine, in whom first God did most eminently fulfil His holy promise of giving to His Church kings to be her nursing fathers, began that course with which your sacred Majesty set forth; writing unto all the Churches in his empire, and that undoubtedly from the advice of the first and most sacred Œcumenical Council of Nice, then sitting, for the religious and uniform observation of the holy feast of Easter with the ^bappointed fasts that precede it. In which his imperial letters he did instruct the Churches of his empire, “that^c this holy solemnity of Pasch, as comprising both the feast and fast, had from the very first day itself wherein our Lord did suffer upon the cross, been in the Church ever observed unto that present year;” and for the years following, no adversary will or can deny it to have continued. How after that example your Majesty’s own royal ancestors have even in ancient ages preserved here and transmitted to posterity this holy feast and fast, is in part shewn in the following treatise; and the ages to come shall not be silent of your Majesty’s princely piety herein. What Athenagoras, a primitive apologist for

^b Ὀρισμέναις ἡμετέροις he calls them.

lib. i. c. 9. [vol. iii. p. 771.] Soerates,

^c Euseb. lib. de Vit. Constantin. c. 16, 17, 18. [vol. i. p. 586.] Theodoret.

lib. i. c. 9. [p. 33.]

our Christianity^d, prayed unto Almighty God for the emperors Aurelius, Antoninus, and Commodus, we with infinitely greater reason pray for your sacred Majesty, the most Christian Catholic defender of our holy faith and Church, pouring out supplications [on our fasts and feasts, and all other days] for your Majesty's happy reign over us, that according to your most just rights, the father to the son may ever continue to transmit your kingdoms (with your piety), that your royal dominions may be more and more extended, and all prosperous success ever follow you, that we living a godly, quiet and peaceable life, may readily and cheerfully serve and obey you; so prayeth

your sacred Majesty's
most humble and loyal
subject and chaplain,
PETER GUNNING.

^d Legat. pro Christianis in fine. [p. 80.]

A S E R M O N.

ST. LUKE v. 35—38.

But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days. And He spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved.

THE Scribes and Pharisees, saith St. Luke; St. John's disciples, saith St. Matthew; St. John's and the Pharisees' disciples together, saith St. Mark; came to our Saviour, and by way of exception said, "Why do the disciples of John and of the Pharisees fast often," (πολλὰ, πυκνὰ) "but Thine fast not?" They did not, because they could not say, "but Thou fastest not." Not the devil himself might deny, what he had felt, that the Lord had (as John himself had not at any time, and Moses and Elias but by His strength) fasted forty days and forty nights. His frequent exercise of fasting is witnessed in two mystical Psalms understood of Christ. "The zeal of Thy house hath even eaten me, &c. I wept and chastened myself with fasting, and that was turned to my reproof." And, "My knees are weak through fasting, my flesh is dried up for want of fatness; I became also a reproach unto them." The context of which verses, and the ancient Fathers' commentaries on those Psalms, are our warrant that David in spirit spake them of Christ. On Psalm lxi. St. Hilary^a thus writeth: "This Psalm contains the prophecy of the sufferings of our

^a [In Ps. lxxviii. § 1, 12. col. 215. 220.]

ver. 21.

Lord, where (besides the gall they gave Him to eat, and the vinegar to drink) the abstinence of His fasting was turned to His reproach, when tempted by the devil He is bid turn stones into bread, and carried up into a mountain He is contumeliously tempted to worship the devil." Arnobius^b also saith those words are spoken of our Lord Jesus Christ, whom the zeal of God's house did eat; and His abstinence from eating, receiving nothing forty days and as many nights, was turned to His reproach. St. Hierom^c and Theodoret^d in the like manner understand the text of Christ's fasting. The other, Ps. cix. 23, Theodoret^e thus understands of Christ, *κατεσκληκότα καὶ ἀνχμηρὸν βίου (ἐβιότευσα)*, of His abstinence and severities to Himself: witness also, saith he, the barley loaves and the ears of corn in His disciples' hands. St. Hierom^f also upon that text, bids such as were conversant in fasting to be comforted, *Siquidem et Dominus hoc fecit.—Non habebat delicias corporis, sed Dei Spiritus.—Tales diligit milites Christus, qui jejuniis vacent.—Quia in jejunio victoria est*: "for that the Lord Himself, saith this Psalm, did fast, and was not filled with the delights of the body, but of the Spirit of God; and Christ delights in such soldiers of His which give themselves unto fasting, because such overcome when they fight." St. Augustine^g and Bede^h confirm this interpretation. So true it is, saith St. Basilⁱ, that "our Lord Jesus fortified the flesh which He took on Him for us by fasting, and taught us by fastings to overcome." *Ut in sponso nostro investigemus, &c.*, saith St. Hierom^k, that in the "Bridegroom Himself we may see what virtue holy fasting hath." Howbeit in both those Psalms no sooner is mention made of our Lord's fasting, but it is added, that it was turned to His reproach. And here in my text His disciples' not fasting is turned to His reproach. "Why do the disciples of John fast often, and likewise the disciples of the Pharisees, but Thine eat and drink?" *Reprehendenda jejunii jactantia*, saith St. Hierom^l: the answer to them might have been a just reproof for not fasting from vain glory. But

^b [Com. in Ps. lxxviii.]^c [Vol. vii. p. 83.]^d [Vol. i. p. 1076.]^e [Ibid., p. 1388.]^f [Vol. vii. p. 142.]^g [In loc. vol. iv. col. 1226.]^h [In loc. vol. viii. col. 830.]ⁱ St. Basil, Sermon I., Of Fasting. [vol. ii. p. 8.]^k S. Hierom. Epistola ad Eustochium. [not found.]^l [In Matth. ix. 14; vol. vi. p. 13.]

our meek and gracious Lord, οὐδὲ τούτοις ἐπιτιμᾷ, οὐδε λέγει· ὁ κενόδοξοι, καὶ περιττοί· ἀλλὰ μετὰ ἐπιεικείας ἀπάσης αὐτοῖς διαλέγεται, saith St. Chrysostom^m upon the words. He gives them no such rebuke as, "O ye vain-glorious and impertinent persons." But He who had in much gentleness forborne to command His disciples such severities as Himself practised, with the same lenity returns only this gracious answer, "Can ver. 34, 35. you make," &c., together mildly defending Himself and His disciples, (though as yet they fasted not,) and yet the holy ⁴duty of fasting also; but doing all this by remitting the Pharisees to John's disciples whom they had brought with them, and advanced their example in the first place, and remitting John's disciples as it were tacitly to their master John, to something which they might remember John had said unto them, "Ye yourselves bear me witness that I said, Joh. 3. 28, 29. I am not the Christ, &c. He that hath the bride is the bridegroom." The case was much different betwixt the disciples of the law only, (the Scribes and Pharisees,) yea those of John also, and the disciples of Christ. The law was a school-master of severities, but to bring them unto Christ; John was an harbinger sent by preaching of penance to prepare the way for the Bridegroom; neither's disciples were the children of the bride-chamber, or the honourable followers of the Bridegroom, but Christ's only. John came neither eating nor drinking, and sometime the Pharisees therefore say he hath a devil, and now ye upbraid his Lord with John's disciples and discipline as more divine; howbeit he that is least among the children of that bride-chamber is greater than John himself; his office, his honour, his privilege, and assistances greater; what many kings and prophets and righteous men desired to see, and rejoiced in spirit to foresee, but had not with their eyes beheld, the King in His beauty, nor heard His wisdom; and what John your master saw, and told you that he rejoiced to see, and to hear the Bridegroom's voice, "Blessed are their eyes for they see, and their ears for they hear;" and you have not considered this mysterious marriage of the Church to the Messias, her Maker and Husband, her ⁵Redeemer and Spouse. The prophets of old negotiated, invited, and as it were wooed, and searched what and what

^m [Vol. vii. p. 351.]

manner of time this blessed season and fulness of time should be, and what the joy of these espousals. The Bridegroom Himself is now come down from heaven in His wonderful incarnation, in His nativity He came forth fairer than the children of men, as a Bridegroom forth of His chamber, rejoicing (for the love of His spouse) as a giant to run His course. His coming forth was *à summo cælo*, "from the highest heaven," in the hour of the Word's being made flesh, and His running about is *ad summum cælum*, "to the height of it again," to the right hand of His Father, in His ascension. Meanwhile the solemn contract and espousals^a betwixt Him and His Church is in His present preaching proclaimed.

Mat. 22. 2. And He spake this parable, "A certain king made a marriage for his son, and he sent forth his servants," (Wisdom sent forth her maidens,) not fasting now indeed, as that is not seasonable for nuptial invitations, saying, "I have mingled my wine, &c. All things are now ready." And when those servants for such their employment have scarce time to eat, quarrel you them that they find no season to fast? Sent I am to publicans and sinners a physician, and therefore I eat with them; to My disciples, and as many as receive Me believing on Me, the Bridegroom of their souls, (the expectation, desire, and joy of all nations,) and therefore at present they fast not with you: *διὰ γὰρ τούτων δείκνυσιν, ὅτι οὐ γαστριμαργίας τὸ γινόμενον ἦν, ἀλλ' οἰκονομίας τινὸς θαυμαστῆς*, saith St. Chrysostom^o upon the words, "By these things our Lord sheweth, that their not fasting then was not an indulgence to their belly, but a matter of wonderful economy." But the time will come when this solemnity of joy of these espousals shall be turned into a funeral mourning; when the Bridegroom shall be even for the debts of His spouse and redemption of her life taken from them; and they shall weep, and lament, and fast, and the world shall rejoice. But He being returned, and having taken to Himself a kingdom, these present espousals which God foretold by the prophets Hosea and Isaiah, which had been treated by all the prophets that had been since the world began, and now proclaimed in

^a Theophylact, upon the words, Luke
v. ἡ γὰρ τοῦ Κυρίου παρουσία γάμψ
πεικάζεται, διότι τὴν Ἐκκλησίαν (*quam*

*dixerat, νέαν συναγωγὴν) μνηστευσά-
μενος ἡγαγέτο. [p. 340.]*
^o [Vol. vii. p. 352.]

the acceptable year of the Lord's preaching, and sealed to by the Father at His resuscitation from the dead, expect their consummation in the marriage of the Lamb at the last day, when He shall gloriously bear His spouse with myriads of holy angels into His Father's house, there to reign with Him in His kingdom everlasting. Meantime as upon the espousals He became chargeable with His spouse's debts, and hath discharged them on His cross, and after that discharge was taken from prison and from judgment, and hath washed her in His own blood, and hath given her the pledge of His Holy Spirit, and clothed her with the double garments of His righteousness; so also is she called by a new name which the mouth of the Lord did name; from His name, Christ, she is called Christian first at Antioch: and farther, our Lord Jesus knowing, that after His taking from her, religious fasting also is a necessary guard for her safety, and a salutary means for the further purifying and adorning of His sponse; therefore, 7 as upon the allegation of John's disciples, Christ taught His disciples also how to pray, so here as John's disciples had been taught to fast, He teacheth His the time and season when they should fast, yea, and they will fast; only in this solemnity of His espousals and of His bride-chamber, these the principal guests and friends of the Bridegroom, sons of the secretest admission^p, His Apostles, no wonder if He do not, and ye cannot make them fast. Their present joy is above it, and their habitual strength as yet beneath it, and their present assistance from the presence of the Bridegroom Himself enables and supports them without it. Nevertheless to this marriage's celebration, garments every way agreeable, perfectly new, are to be provided, and wine both new and old to be filled, and to be preserved, and vessels of grace and future glory to contain that liquor; but as yet they are in part old garments, not thoroughly renewed by the Spirit; they are old bottles^q, and the duty of fasting is *ἀγναφον*, as

^p "But without a parable spake He not unto them, (the multitude,) and when they were alone, He expounded all things to His disciples," Mat. iv. 34; and v. 10, 11, "and when He was alone, they that were about Him with the twelve asked of Him the parable, and

He said unto them, Unto you it is given to know, &c., but unto them that are without, all these things are done in parables."

^q *παλαιοι*: some regenerate persons are here (ver. 37.) so called for their but begun and imperfect renovation, as

yet an unwrought, unthickened piece, at least not by the fuller's art purged and washed from the abuses wherewith the Pharisees had distained it^r. Add hereto, that the fastings of believers in Christ, in so far as they were to answer to their frequent recurring set fasts, were yet an unwrought and unpolished discipline, as which were to be celebrated chiefly on the times of the Passion of Christ, as St. Chrysostom^s saith. They are also a new, strong, working, and spiritfult wine, apt to break weak vessels. Not therefore because in themselves they need not, but because they cannot yet bear it; not that the Lord, less than you, approves of that new wine, but because He provides that such good wine should not be spilled which will drink pleasant when it is old, and shall be preserved throughout all ages of the Church on earth; lest also the bottles should break, and the rent and breach of these garments, instead of being made up, should be made wider by the unseasonableness of this prescription: therefore their Lord and Master, who breaks not the bruised reed, presseth not as yet this discipline^t. But the time will come when the Bridegroom shall for a time be taken from them, and the Spirit sent down unto them, and when they are renewed with strength from above, then shall they fast in those days. And both that holy discipline of religious fasts, and these vessels of honour, shall be preserved by each other. And that the Spirit may so come unto them, "it is expedient," saith He, "that I go away from them, and the time will shortly come."

Ecclus.
9. 10.

some babes in Christ are called carnal, (σαρκικοί,) 1 Cor. iii. 1. Bottles and garments here men are compared to, as Jer. xlii. 12, 13; Ps. xxxi. 12; Jer. xliii. 12. Epicharmus Comicus, [p. 479.] αὐτὰ ἀνθρώπων φύσις· ἄσκοι εἰσὶ γε πεφουρημένοι.

^r For ἀρχαίον δῶρον ἡ νηστεία—οἶε μέ την ἀρχαιογονίαν αὐτῆς ἀπὸ τοῦ νόμου τίθεσθαι; καὶ νόμον πρεσβυτέρα νηστεία—πατέρων ἐστὶ τὸ κειμήλιον—δυσωπήθητι τὴν πολιὰν τῆς νηστείας, συνηλικιώτις ἐστὶ τῆς ἀνθρωπότητος, saith St. Basil in his first Sermon of Fasting, [vol. ii. p. 2, 3.] "Fasting is an ancient gift, elder than the law,—it is a jewel of the ancient Fathers;—reverence its gray hairs, it is coetane-

ous with mankind." Γραφεῖς, id est, fullones, veteres etiam vestes, aut sordidatas renovant ac repurgant, saith Erasmus in Mat. ix. [vol. viii. Annot. p. 44.] yea Hesychius, γραφέως καθαίροντος βυβλόν. [vol. i. col. 841.]

^s [Vol. vii. p. 352.]

^t St. Chrysostom [ubi sup. p. 353.] on these words, Matt. ix. οὕτω γεγόνασιν ἰσχυροὶ οἱ μαθηταί, ἀλλ' ἔτι πολλῆς δέονται τῆς συγκαταβάσεως· οὕτω διὰ τοῦ πνεύματος ἀνεκαίνισθησαν· οὕτω δὲ διακειμένοις οὐ χρὴ βάρος ἐπιτιθέναι ἐπιταγμάτων. "My disciples are not yet become strong, but as yet need much condescension, and it is not meet to impose a load of injunctions on persons so affected."

In the answer of our Lord, so meek and divinely wise, you may observe these three parts :

1. A declaration, or promulgation of somewhat present which they were not aware of. 2. A prediction of some things to come, which they as little understood. 3. A mixed prescription in part and prediction in part, a constitution, counsel, and encouragement of a holy, religious exercise of fasting.

I. A declaration of the present espousals of Christ, "Behold a greater than Solomon is here," a crown weightier than that wherewith his mother crowned him in the day of his espousals : also a greater than Pharaoh's daughter is here, the holy Church of God ; *νυμφίος ἁρμοζόμενος ἑαυτῷ τὴν νέαν συναγωγὴν, ἀποθανούσης τῆς παλαιᾶς*, saith St. Chrysostom^u and Theophylact^v upon the words : and the least of these despised Apostles great above him, than whom there had not risen a greater among them that were born of women ; he was sent before to cast up and prepare His way ; these the nearest friends and followers, *οἱ παρανύμφιοι*, as those thirty companions brought to be with Samson the bridegroom, and as the spouse, the Queen of Heaven, hath her virgins that bear her company in the bride-chamber ; these are they that ride as it were in the same chariot with the bridegroom, saith Phavorinus^x, that walk in company with, and nearest to Him in the way ; *υἱοὶ δὲ νυμφῶνος οἱ ἀπόστολοι, ὡς τῆς χαρᾶς τοῦ Κυρίου καὶ αὐτοὶ καταξιούμενοι, καὶ παντὸς ἐπουρανίου ἀγαθοῦ καὶ πάσης ἡδονῆς μετοχοὶ*, "The sons of the bride-chamber are the Apostles, as vouchsafed partakers of their Master's joy, and of every heavenly good gift, and of all pleasure^y," and this the acceptable year of the Lord, the very time of love. So upon the words of the Lord, Matt. ix. Christianus Druthmarus^z : *Quando ista loquebatur, tunc ipsa fiebat conjunctio, quoniam per suam prædicationem colligebat eandem sponsam suam* : "When Christ spake these words, then was this conjunction made, for by His preaching He gathered together that His spouse," (the Church.)

^u [Vid. vol. vii. p. 355. fin.]

^v [On Matt. ix. p. 48.]

^x [*παρανύμφος* in voc. *νυμφαγωγός*,

p. 377.]

^y Theophylact on Mark ii. [p. 201.]

^z [P. 307.]

II. The prediction or presignification of some things to come^a, as,

1. That the time should come when the Bridegroom should be taken from them, *Ablatus et oblatus quia voluit*; Him the Scribes and Pharisees shall kill and crucify, and He shall lay down His life for His sheep, give Himself for His Church, and grave her on the palms of His hands, and set her as a seal on His heart, and on His arm, and hide her in the clefts of the rock, and vanquish death and hell, and him that hath the power of hell, in her behalf.

2. That soon after that the time of the true Pentecost shall come, when these disciples as they shall need these arms, so shall be made new and strong garments, new and strong bottles, and shall be filled with new wine like the bowls of the

Zech. 9. 15. Altar.

3. That therefore He must go away, that the Holy Spirit may come, and then shall they be indued with power from above.

III. A mixed constitution or precept in part, and prediction in part, of what these Scribes and Pharisees came to expostulate with Him, the holy duty of fasting.

1. In its substance, *νηστεύσουσι*, “most certainly they shall fast.”

2. In the circumstance of its due season and time, *τότε*, “then,” *ἐν ἐκείναις ταῖς ἡμέραις*, “in those days,” or “in those very days.”

3. In its settlement upon its right basis and reason, which gives the indication also of its true season, viz., the taking away the Bridegroom from them for their sins, and for the sins of the whole world.

4. The imprudence and danger in importunity both to the substance of the duty and to the subject; from the incapacity of the subject as yet, and impropotion to the duty.

As to the 1st, the substance of the duty, our Lord's care of establishing this holy exercise of fasting, is described here in five ways:

1. By leaving it under His prescript law, (*νηστεύσουσι*) “they shall fast,” as, “thou shalt not steal,” “they shall

Joh. 10.
16.

^a Καὶ λέγει μὲν τὸ παρὸν, προανα- ταῦτα ἔσονται, Chrysostom on the
φωνεῖ δὲ τὸ μέλλον· οἶον ὅτι καιροὶ μετὰ words, Matt. ix. [Vid. p. 6. sup.]

hear My voice," "shall render him the fruits in their sea-sons." Mat. 21.41.

2. His prediction also that the Christian Catholic Church would be willing, forward, and observably eminent in that exercise, (else it had been no answer satisfactory to their alleged visible practice,) "they will fast," as (*ἐκεῖνον λήψεσθε*) "him Joh. 5. 43. ye will receive," *νηστεύουσιν*, "they will fast;" as (*ἐλεύσονται ἡμέραι*) "the days will come;" both are predictions when the chief servants of His house will see this holy exercise exemplified in set rules of practice.

3. By laying a further necessity of prudence, both here ver. 38, and Mark ii. 22. (*βλητέον*.) "Men must put up" this new wine into fitted vessels, saith the Master of the household, and of the vineyard, lest in after ages men being lovers of pleasures, and their love of God waxing cold, some servants of the house might be for casting away this wine, for that there is indeed in their Master's house other that is better and drinketh pleasanter, (in whose house is both new and old.)
- 12 4. His excusing none of His from this duty, save such only as are not yet able to perform it, *οὐ δύνανται νηστεύειν*, "they Mark 2.19. cannot fast."

5. His farther care for the conserving of this duty, which He compares to new wine, together with the vessels, even to the day of the consummation of His nuptials, *καὶ ἀμφότερα συντηροῦνται*, "and both are preserved." The liquor in and by the vessels fitted for it, and the vessels meet and preserved for the Master's use with and by the liquor.

In the 2nd, the season or time of the duty, He teacheth first, that there is a time for all things, a time to mourn or fast, and a time (of bridals) to dance^b, a time to embrace, and a time to refrain from embracing.

2. That the time of the greater joy is not always the time of the greater strength: these were together, the children of the bride-chamber, and old garments.

3. The time of greater actual assistances from God is not alway the time of greater habitual strength of grace inherent. These disciples were rendered safe by the presence of the

^b As David also danced when he brought home to himself the ark, the type of the Bridegroom's presence, 2 Sam. vi.

Bridegroom, but were not yet other than in great part old garments and bottles^c.

4. The time or season for this duty of fasting is taught here, Negatively,—1. While they were such weak ones, they could not fast. 2. While the Bridegroom was with them, it was not seasonable to call them to ordinary fastings. 3. While the Bridegroom was with them they needed not to fast, both because His gracious presence afforded them extraordinary assistances^d; and because His tender indulgence exposed¹³ them not to great and extraordinary temptations whilst Himself was with them. 4. *Οὐκ εὐθέως*, “not presently,” not “straightway” desirable^e, (*θέλει, ἀλλ’*) *οὐκ εὐθέως*.

ver. ult.

Affirmatively, “then shall they fast:” 1. When the Bridegroom shall be taken from them. All the ages of the world before, since the promise of the seed of the woman, were the season of the expectations, needs, desires, and longings for this Bridegroom: “O that Thou wert as my brother that sucked the breasts of my mother;” “O that Thou wouldst rend the heavens and come down.” All the ages since His being upon earth, are the seasons of our looking upon Him, whom by our sins we have pierced, and our waiting and looking for His second appearance in glory; the time only of Christ’s presence on earth, (to whom He was nearly present,) was the season of the joy of His bride-chamber, to all admitted within it especially. 2. When they shall be made new garments, and new vessels; when the Spirit shall have come unto them. 3. When the Bridegroom shall be taken from them they shall fast, for these causes: 1. As having then so true cause of sadness: 2. As having then need by all means to fortify themselves against all dangers and oppositions in discharge of their work^f: 3. As having their faith (the root of good works,

Cant. 8. 1.

Isa. 64. 1, 4.

^c Ἄλλως δὲ νῦν ἀσθενεῖς ὄντες, καὶ μήπω καινισθέντες ὑπὸ τοῦ πνεύματος ἀσχοῖς εἰλοκασί παλαιαῖς, καὶ ἱματίῳ παλαιῷ· οὐ δεῖ οὖν αὐτοῖς βαρύτεραν τινὰ διαγωγὴν ἐπιφορτισθῆναι, Theophylact in loc. [p. 341.]

^d Οἱ ἐμοὶ μαθηταί, ὡς τῷ Θεῷ λόγῳ ἐμοὶ συνόντες, οὐ χρήσουσι τέως τῆς ἀπὸ τῆς νηστείας ὠφελείας, αὐτόθεν χαριτωθέντες καὶ φυλαττόμενοι ὑπ’ ἐμοῦ. [p. 340.]

^e Christ by this parable signified, saith Erasmus, [vol. vii. p. 43.] that men are not on a sudden to be haled to

a more austere life, but to be inured thereto by certain steps of degrees. Theophylact upon my text, ὁ γὰρ πρὸ καιροῦ τῇ τῶν, &c. οὐδὲ τοῦ καιροῦ καλοῦντος ἐπιτηδείους εὐρήσει, ἀχρήστους ἐργασάμενος ἀπαξ—εἰ δὲ ἐπείγῃ καὶ σπεύδεις, δι’ αὐτὸ τοῦτο μὴ ἐπείγῃ, ἐπειδὴν σπεύδεις. [not found.]

^f [Theophylact in loc. p. 341.] “Ὅταν δὲ ἐγὼ μὲν ἀναληφθῶ, αὐτοὶ δὲ ἐπὶ τὸ κήρυγμα σταλῶσι, τότε καὶ νηστεύουσιν καὶ προσεύχονται, οἷα εἰς ἀγῶνας μεγάλους ἀποδύσθεντες.

prayer, fasting, and alms) confirmed by the death, resurrection, and ascension, of the Lord^g. 4. As having seen the example of their Master's humiliations and sufferings, patience and fortitude; and the disciple is not above his Master.

In the 4th, and last part, the imprudence and danger from the opposite importunity, is argued from six considerations:

1. From the incapacity of the subject, "as yet they cannot fast." Mark 2. 19.

2. The unseasonableness, if they could^h.

3. The disagreeableness to the subject if they should, (*τῷ παλαιῷ οὐ συμφωνεῖ*, ver. 36.) "it agrees not with the oldⁱ."

4. In what it is detrimental to the subject, (*αἶρει ἀπὸ τοῦ ἱματίου καὶ σχίσμα χεῖρον γίνεταί*) "it takes from the garment, and the rent is made worse^k."

5. In what is therefrom detrimental to the duty itself, "it bursts the bottles, and the wine is spilt." An evil report is brought upon the duty of fasting^l.

Lastly, the sad conclusion and catastrophe, "the bottles perish," which else might have held still the best liquor, though not yet capable of the newest and strongest^m.

15 The parts you see being very many, forsomuch as our Saviour's answer here rests principally on the right timing of this duty: I shall insist presently on the second part, the time or season, which is first in every duty; (*τότε ἐν ἐκείναις ταῖς ἡμέραις*) "then in those very days."

For the understanding whereof, we must first enquire what those other words mean to which they refer, viz. *ὅταν ἀπαρθῇ*, "when the Bridegroom shall be taken from them," which

^g St. Hierom [vol. vi. p. 14.] in Matt. ix.; Donec — per passionem meam novum hominem induerit, non potest severiora jejunii et continentiae sustinere praecepta: ne per austeritatem nimiam, etiam credulitatem, quam nunc habere videtur, amittat. Christianus Druthmarus in locum, [p. 307.] Cum fuerint novi [utres] facti per meam doctrinam, confirmati per passionem, resurrectionem, et ascensionem, per adventum Spiritus Sancti, tunc observabunt omnia dura et aspera: et ambo conservabuntur, et discipuli, &c.

^h Χαράς ὁ παρὼν καιρὸς, καὶ εὐφροσύνης μὴ τοίνυν ἐπελταγε τὰ σκυθρωπά, Chrysostom in Matt. ix., [vol. vii. p. 352.]

ⁱ The rigidity and stiffness of this unwrought piece (besides its newness and strength) agrees not with the old, saith Erasmus, [v. p. præced.]

^k The ancient translations, Ne tandem novum vetus trahat, ne robore suo trahat illa vestem infirmam; (*σάδους* quædam et divisio in mente discipuli recentis et infirmi: aut schisma et separatio a reliquis fratribus.)

^l Non effunditur in bibitionem, sed in perditionem.

^m The bottles perish, and that by the very wine itself put into them, a restoring wine in itself; and the wine perisheth, and that by the vessels which were meant to contain and preserve it.

were set to contain these four following senses agreeing well with, and insinuating each other.

1. In the days of His death and burial, they shall mourn and fast, according to John xvi. 20, "a little while and ye shall not see Me; ye shall weep and lament, but the world shall rejoiceⁿ."

2. In the recurring annual memorials of the Bridegroom's taking away, the Church's paschal fast of Lent, beside the weekly stations (*Stationum semijejunia*) which the Church ever observed, except betwixt Easter and Pentecost, or in the feast of the Bridegroom's nativity. These stations were the fourth and the sixth day of the week, fasted till three o'clock in the afternoon, according to Cornelius's fast, Acts x. But these *sub arbitrio, non ex imperio*, of free devotion, not of strict injunction, as the Church professed (by the acknowledgment of Tertullian)^o.

3. In what time soever our sins, or also God's judgments, call us to mourning, or fasting, or repentance, public or private; and this is also in too full a sense the Bridegroom's departing from us. So it was said to Saul for his disobedience,¹⁶

¹ Sam. 28.
16.

"the Lord is departed from thee;" and Jer. vi. 8, "Be thou instructed, O Jerusalem, lest My soul depart from thee." This

Hosea 2.

ch. 9. 12.

same Bridegroom, our Lord, who saith, "I will betroth thee unto Me," warneth them also; "Woe unto them when I depart from them." This sense also Theophylact^p (on Mark ii.) teacheth us to be included in this text; ὅταν δὲ ἀρθῇ ἀπ' αὐτοῦ ὁ νυμφίος Χριστὸς, εἰς ἁμαρτίαν δηλαδὴ ὀλισθήσαντος, τότε νηστεύει καὶ μετανοεῖ, ἵνα τὴν ἁμαρτίαν ἰάσηται: "when Christ the Bridegroom shall be taken from him being lapsed, to wit, into sin, then he fasts and repents that he may heal his sin." St. Hierom calls this the tropological sense of these words^q: *Juxta tropologiam autem sciendum, quod quamdiu sponsus nobiscum est, et in letitia sumus, nec jejunare possumus, nec lugere. Cum autem ille propter peccata a nobis recesserit, tunc indicendum jejunium esse, tunc luctus recipiendus*: "when the Bridegroom shall depart from us by reason of sin, then

ⁿ Innocentius I. [p. 587.] Epistola ad Eugubinum Episcopum. Nam utique constat, Apostolos biduo isto et in mœrore fuisse, et propter metum Judæorum se occuluisse. Quod utique

non dubium est, in tantum eos jejunasse biduo memorato, ut, &c.

^o [De Jejuniis, Op., p. 545.]

^p [P. 201.]

^q [In Matt. ix. 15. vol. vi. p. 13.]

must a fast be indicted, then must we take up a mourning, when our Bridegroom hath withdrawn Himself in just displeasure for our sins;" as "Wisdom will not abide in a body subject to sin." We must seek His return and favour by fasting, weeping, and supplications.

4. "Ὅταν ἀπαρθῇ, when the Bridegroom shall be taken up away from them, in His ascension, after His departure into heaven, so ἀπαρεσθαι, *tolli*, may signify, "to be taken away up," and so is the rendering of the Syriac in this text; and so the Greek Father, Theophylact, understands it of the time after His ascension^r. So after the history of His ascension, the Apostles' frequent fastings are recorded. After His passion, resurrection, and ascension, the annual and weekly memorial fasts of His holy passion should thenceforth begin and continue to be celebrated, and other frequent religious seasons of fasting.

Of these four senses, the second only, because it brings with it a recurring duty upon men as constant as the years return, *labor actus in orbem*; one Acrius, a Jovinian, or Vigilantius in all ages, till of late, hath been found to make exception to.

I shall therefore first insist to shew that our Lord's words ought so to be understood, as to include also those recurring

^r Theophylact in Luc. v. [p. 341.] "Ὅταν δὲ ἐγὼ μὲν ἀναληφθῶ, αὐτοὶ δὲ ἐπὶ τὸ κήρυγμα σταλάσω, τότε καὶ νηστεύσουσι, καὶ θ' ἔξ. Idem in Matt. ix. 15. [p. 48.] viz. on the same words. Ἔσται οὖν καιρὸς, φησιν, ὅτε ἐμοῦ παρόντος καὶ ἀναληφθέντος νηστεύσουσιν ἐν λιμῇ καὶ δίψῃ διωκόμενοι.

Christianus Druthmarus on the same words, Matt. ix. [p. 307.] (Cum auferetur ab eis sponsus.) Illud tempus ostendit, quo ipse in cœlum ascendit; quia quamvis semper cum illis esset spiritaliter, tamen corporali præsentiā ab eis recessit.

Venerable Bede [vol. v. col. 278.] upon my text, shews, that all the time from the promise of the seed of the woman unto the incarnation of the Bridegroom; and all the time after His ascension, and departure into heaven, was and is the time of the absence of the Bridegroom, and the season of the Church's mourning and longing for His first or second coming; the time

only of His conversing upon earth among men, the privileged time of the Church's joy on earth. His words are these, *Notandum vero*, &c. "We must note that this mourning for the Bridegroom's absence, began not now first after the death and resurrection of the Bridegroom, but was observed throughout the whole time of the world before His incarnation, for those first times of the Church, before the Virgin's bringing forth a Son, had holy men, which earnestly longed after the coming of Christ's Incarnation; and these times since Christ ascended up into heaven, have the Saints which mourn for and desire His second appearance to judge the quick and the dead." Neque hic desiderabilis Ecclesiæ luctus requievit aliquantum, nisi quandiu hic cum discipulis in carne versatus est. "Nor was there any rest to the Church from this her mourning of her desires, save only that while Christ conversed upon earth with His disciples."

memorial fasts of the Bridegroom's being taken from us, *stata, revoluta jejunia*. And secondly what they are.

As to the first, that these words are so to be understood as including some set and returning fasting days, is evident,

Mat. 9.
Luke 5.

Luke 18.12.

Levit. 16.
Esther 9.
31.

1st. For that otherwise our Lord's words would not be, as they are, an apposite answer to their objection. It is excepted by them, that the disciples of the Pharisees, and likewise of John, did fast (*πολλά*, and *πυκνὰ*), "much" and "often^s," which it is known the Pharisees did weekly and annually in fasts by continual frequency recurring; (and so did John's also; for my text saith, *ὁμοίως μαθηταὶ Ἰωάννου καὶ οἱ τῶν φαρισαίων πυκνὰ ἐνήστευον*, they did both fast in like manner as to the frequency which they joined in to object, though not as to their sincerity, which the Pharisee considered not here;) "twice in the week," saith the Pharisee, and Epiphanius^t tells us what days those were, *ἐνήστευον δὲ δις τοῦ σαββάτου, δευτέραν καὶ πέμπτην*, "the second and fifth days of the week, Mondays and Thursdays." On the former, because on that day Moses had gone up from them into the Mount; the latter, because on that day Moses returning down from the Mount, brake the Tables of God, for their sin: and annually also, beside the fasts recorded in the Old Testament, (to wit, the fast of the day of Atonement, and Esther's fast, which was on the thirteenth of the month Adar, and the fasts of the fourth, fifth, seventh, and tenth months,) others also probably which they had received; unto all which the predicted devotion of Christ's disciples in those days when they should fast, would not be correspondent, nor satisfactory to the objection made, if they¹⁹ were not to keep certain, set, and oft-recurring times of fasting. Not the Pharisees' disciples twice a week, and many weeks in the year, and Christ's disciples only at the very time of His passion and lying in the grave, once, as He died but once, and after that only accidentally, extraordinarily, without any fixed returning, observable solemnity. No:

^s *πυκνὰ, συχνὰ· πυκνῶς, συνεχῶς, συχνῶς· πυκινὸν, συνεχῆ· πύκα, ἐπιμελῶς*, saith Hesychius, [vol. ii. col. 1079.] *πυκνὸν* densus, frequentatum; *πυκνῶς* assidue, crebro; *πυκνῇ* densa, spissa, assidua; *πυκνάζω* frequento, saith

Glossarium vetus Cyrilli [p. 600]: all which shews they alleged their very frequent, diligent, and as it were continual fastings.

^t Lib. i. hæres. 16. [vol. i. p. 34.]

they shall, they will fast, in nothing behind the very devoutest in that duty; as the Pharisees therefore say of themselves that they did fast, *πολλὰ, καὶ πυκνὰ*, so the Holy Scripture records the Apostles' fasts after the Bridegroom's taking away, in equal terms, *ἐν νηστεύειν πολλάκις, ἐν ἀγρυπνίαις* Mat. 9. Luke 5. *πολλάκις*, "in fastings often," or many times, "in watchings often," and *Ἐν παντὶ συνιστῶντες ἑαυτοὺς, ἐν ὑπομονῇ πολλῇ*, 2 Cor. 11. 27. "often," and *Ἐν παντὶ συνιστῶντες ἑαυτοὺς, ἐν ὑπομονῇ πολλῇ*, 2 Cor. 6. 4. — *ἐν ἀγρυπνίαις, ἐν νηστεύειν* where *ἀπὸ κοινοῦ, πολλαῖς* must be repeated; "in much or oft watchings and fastings^u." St. Chrysostom^x also on St. Matt. xvii. 19—21, saith, *Διὰ τοῦτο καὶ οἱ Ἀπόστολοι αἰεὶ σχεδὸν ἐνήστευον*, "therefore the Apostles also fasted almost continually;" yea, touching these certain fasts for the Bridegroom's taking away, we shall hear it witnessed anon, *et Apostolos observasse*, "that the Apostles also did keep them;" and St. Paul expects of Christian people, as well lay as others, men and women, as well married persons as single, that they should at times, *σχολάζειν τῇ νηστείᾳ καὶ τῇ προσευχῇ, vacare jejuniis et orationi*, "give themselves to attend upon fasting and prayer," and that there is a *καιρὸς* or "season" for it, there he teacheth 1 Cor. vii. 5.

2ndly. For that it is said both in St. Mark ii., and in 20 St. Luke here: not only *ἐν ἡμέραις ἐκείναις*, but *ἐν ἐκείναις ταῖς ἡμέραις*, with an article of *δεῖξαι*, as if you would say, in those same days^v. As in the Septuagint Greek of Esther, chap. 1.2,3. *ἐν αὐταῖς ταῖς ἡμέραις ὅτε ἐθρονίσθη ὁ βασιλεὺς*, "on those same days on which" Ahasuerus "had been once enthroned," he as (Herod on his birthday) made a feast unto all his princes in the third (as in every) year of his reign. So Philo^z the Jew in his book of the Religious, anon to be cited, useth these very words, *ἐν ἐκείναις ταῖς ἡμέραις*, speaking of certain yearly recurring days.

3rdly. Our Lord Christ speaks here of such fasts as at

^u Upon which text St. Chrysostom saith, [vol. x. p. 523,] by these words St. Paul signified his labours, how he laboured, going up and down and working (with his hands), and the nights in which he taught, or also his working in the nights, *καὶ μετὰ τούτων ἀπάντων οὐδὲ τοῦ νηστεύειν ἡμέλει*, and with all these labours, neither did he neglect to fast.

^x [Vol. vii. p. 581.]

^v Nor in this matter is this article *ταῖς* any where omitted, but where *ἐν ἡμέραις ἐκείναις* is omitted also, as in St. Matthew, chap. ix. ; and if the MS. R. read it in one place, "in that day," Mark ii., yet still it is with the article interposed, *ἐν ἐκείνῃ τῇ ἡμέρᾳ*, which reading they which follow, (as I do not,) may well refer it to the day of Christ's Death and Passion.

^z [Vid. p. 24. inf.]

present He did not expect nor require from the children of His bride-chamber, His Apostles, nor blame them for the omission of them; it being not now (as He reasons Himself) a season agreeable for such fasting, of which here He principally speaks in answer to their cavil. But extraordinary emergent fasts the Lord did now expect from His Apostles, and sometime blamed their omission of them, when extraordinary occasion and interest of their Lord against His enemy called for them^a. So Matt. xvii. 20, 21, He charged His disciples with unbelief, (that is at least defect of duty surely,) as the cause of their not having done that (viz. casting out the devil) which He told them at the same time could not be done but by prayer and fasting. Therefore our Lord speaks there of such an extraordinary fast, which there and then He might expect from them; therefore the Lord here in the words of my text, where He speaks of fasts not then to be ²¹ required or expected of them, must not be understood to speak principally and in the first place, much less only of extraordinary, emergent, and occasional fasts; but necessarily of set, solemn, and recurring fasts, to which as then He did excuse them for the while of His presence with them; but which, when the Bridegroom should be taken from them, should be justly expected of them.

4thly. For that our Lord Christ speaking of those with whom He promised to be unto the end of the world, viz. in themselves, and in those who should believe in Him through their word, and of fasts relating to a public universal cause, the taking away of the Bridegroom in His Passion; therefore the Lord spake also of a solemn public fast, upon one cause or subject never to be repeated; but the duty to continue all years to the end of the world, till the Bridegroom should return unto His spouse, and take her into His Father's house. Now impossible it is that any such should be public and to continue, and relate to any such fixed and universal cause, but this of our Lord's Passion, through perpetual ages to be remembered by public memorial fasts, which cannot be continual, nor accidental, therefore by set, solemn, and recurring

^a For he whom Satan had bound, &c., might well by prayer and fasting be loosed and delivered, even within the time of the festival joy of Christ's espousals, and that by these children of the bride-chamber.

fasts; so as we have seen that cause, the memory of our Lord's Passion, to have given foundation universally to all ages and parts of the Catholic Church, both for her weekly stations (*stationum semijeiunia*) on the fourth and sixth day of the week till three o'clock; and of her annual paschal or lenten fast about the time of our Lord's crucifixion. And whereas our Lord hath said of His disciples, which are or shall be
 22 such indeed, that in those days (*ἐν ἐκείναις ταῖς ἡμέραις*) "they shall and will fast:" what the Church doth and hath done ever since, (that foretold by the Lord when He said "they would then fast,") must needs be the best interpretation of what the Lord said they would do. He said it: "in those days they will fast;" hath the Church done what He said they would? or will any say nay? Learn we the Church's days on which she ever since hath, and doth, and professteth that she will fast, and we must needs have the true meaning of this prediction, in these words of her Lord who could not be deceived, "In those days they will fast."

5thly. Be therefore my fifth reason this following: Christians will not fast, none can expect they will, on any public, set, solemn days of fasting, (which was the thing here called for by the Scribes from their own alleged example, and that of John's disciples also,) except they do agree upon such days; but if every man was to be left to understand what he please by these words, "The days when the Bridegroom shall be taken from them," (as Acrius had his sense of them, and Jovinian his, and Vigilantius his, and none bound to the Church's sense of them,) we should have no means left us possibly to agree, and so to meet on any days at all by force of these words, or any other one universal cause; and so should we never meet in any public solemn fast at all; no, not for so public fixed a cause as the taking away of the Bridegroom once for the sins of the whole world.

The Church's teaching then her sense of her Lord's words, by her rules, comments, and practice, must silence these men,
 23 as her Lord's prediction of her practice did silence the Scribes and Pharisees, yea, and some other better meaning disciples (St. John's) also, cunningly drawn in (as is usual) by the enemies of the Lord and His Church, to join in expostulations, cavils, and quarrels against them.

Reason; and experience; and the direction of all wise men in the Church of God ancient and modern, the house of wisdom; councils; reverend Fathers and writers; and our^b Church in particular; have directed and commanded us not to interpret Scripture in things of public concernment to the Church's rule of believing and doing, but as we find it interpreted by the holy Fathers and Doctors of the Church, as they had received it from those before them. For that the leaving of every man to make any thing of any text, upon any device out of his own head, to the founding any new and strange doctrine or practice, as necessary therefrom, or to the opposing of any constantly received doctrine or practice of the Church universal, (for in other matters they may happily with leave quietly abound in their own sense,) leaves all bold innovators which can but draw away disciples after them, to be as much lawgivers to the Church by their uncontrollable law-interpreting, as any pope or enthusiast can or need pretend to be; and hath been, and ever will be to the end of the world, the ground of most heresies and schisms brought into the Church by men who, departing from the teaching and stable interpretation of the Church, in their own instability and science falsely so called, pervert the Scriptures to their own and others' (their obstinate followers) destruction.

Here therefore I first join issue, that the Church hath²⁴ observed these days of the Paschal fast, (as it was called in the ancient Church^c;) or Lent fast, (that is, from the Saxon dialect, "Spring fast^d,") ever since the times of these children of the bride-chamber, the Apostles of the Lord, and ever since the taking away of the Lord, the Bridegroom.

2. That the Church hath done this, hath observed this Paschal fast, as from the Apostles, grounding their practice upon instruction evangelical; and particularly also upon this text now before us, "The time shall come when," &c. "And then" (*ἐν ἐκείναις ταῖς ἡμέραις*) "in those days they shall fast."

^b Since the Reformation, Lib. Canonum Eccles. Anglican. anno 1571. [p. 19].—Videbunt, ne quid unquam doceant pro concione, quod à populo religiose teneri et credi velint, nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti, quodque ex illâ ipsâ doctrinâ

Catholici Patres et veteres Episcopi collegerint.

^c Called also by some *Ante-paschale jejunium*, meaning the same thing.

^d Lenczen, Sax., *The Spring*. Lenczen-jærjzen, *Lent*.

1. For the Church's visible practice from the Apostles' times, if our brethren shall say, Shew us express example written in the following Scriptures, which may interpret this text so, or we are at liberty for the sense and practice ; they must be told, what they cannot but freshly remember, that so said the brethren the Anabaptists: one express example of baptizing infants after that sanction and commission, Joh. 3. 5. Mat. 28. 19. whereby to interpret such sanction and commission. An express command, as the Church thinks, to "baptize all nations," would not hold them. So said the Socinians for their no-necessity of baptizing at all "in the Name of the Father, and of the Son, and of the Holy Ghost." Shew us one example in all the following Scriptures, acts, and letters of the Apostles of that form observed. A direct command as we would think it, could not bind up their liberty of inter-
25 preting it otherwise. The history of all the following ages of the Church after the Apostles is little to them, compared with the word of God in their own sense. All those following were but men, and these, in their giving out the sense of the Scripture, are more !

For our parts, we finding the Bridegroom, the Lord Himself, thus referring us to the practice of His known disciples, the children of the bride-chamber, "In those days they will fast," (not only they will teach on what days men should fast,) and the bride herself, whose cause is most concerned in it, declaring to us her practice, and assuring us she had received that her practice from those friends of her Bridegroom, and children of His marriage-chamber, the Apostles ; that bride also being, as we know, the Queen standing at His right hand, the mother of us all ; whose authority is above all mothers, (and yet each mother's is from God over her children ;) we, I say, joining in obedience with all those who have this Church for their mother, are assured that we obey and have God for our Father, and His Spirit not to leave her in her leading us, without certain conduct into all truth of necessary faith, or bounden practice, that is, certainly to secure her from every of the gates of hell never to prevail against her.

We have the Church our mother to hear ; and as to the point we would hear of, *Nos habemus talem consuetudinem, et*

Ecclesiæ Dei, "We have such a custom, and so have and had the Churches of God." If any man against all this list to be contentious, we still have learnt not to let fall our appeal to the customs of the Churches of God; as St. Paul hath ²⁶ shewn us by his example that against contradictors it is best to do. Let our brethren, therefore, either shew some Church or age before their own of yesterday, where this was not the custom of Christian people, or else devise some other sense also of that text of St. Paul concerning the Church's customs; or let them acknowledge it an apostolical note of contentious persons, (to whom he elsewhere saith belongs "tribulation and wrath,") to oppose their interpretations and exceptions against such custom of the Churches of God, as this Paschal fast, or fast of Lent, in remembrance of the taking away of the Bridegroom of the Church, can manifest itself to be.

1 Cor. 11.
15, 16.
Rom. 2,8,9.

Now, albeit my premises neither contain, nor need to contain, more than that the Church in all ages observed this fast of Lent, called *Paschale jejunium*, and that from the Apostles themselves, their own evangelical instructions of her, and particularly in this text also which she received from their evangelizing; yet inasmuch as I have occasionally before mentioned, that the Apostles themselves also observed this Paschal fast, I shall not content myself to bring witness that they delivered it to the following times, or only that it was practised in their own times, (of which I shall speak in my second testimony,) but also together that themselves did practise and observe it. For the proof whereof, although it might be sufficient to argue from their delivering it to the Church, that therefore they observed it themselves; (for surely they laid not on the Church any burden of precept which themselves with one of their fingers would not touch, ²⁷ or not teach perfectly by their example first^e;) yet my argu-

^e For as it was said of the Lord, Acts i. 1, "All things which Jesus began both to do and to teach," (as He did in the exercise of fasting,) so also the Apostle saith of himself and the other Apostles; when he did warn the Philippians of some that walked so, as that their God was their belly, he saith, "Be ye followers of us, and mark them that walk so, as you have us for an example," chap. iii. 17, 19; and 2

Thess. iii. 9, "that we might give ourselves to you for an example to follow us." Yea, these very disciples of the Pharisees, and of John, not only alleged first their own example of frequent fastings, but even St. Mark saith of them, chap. ii. 18, ἦσαν νηστεύοντες, "they were at this time fasting," when they came to the Lord and made this exception to His disciples, for their not so fasting.

ment for it shall be, not any logical collection, but a direct testimonial asseveration ; premising only first, that it is undeniably certain from the instance which I have touched before concerning “ baptizing in the Name of the Father, and of the Son, and of the Holy Ghost,” that something the Apostles themselves did most certainly do, and constantly, as well as all ages of the Church after them, of which yet, besides the first commission, (which is not practice,) no one example of any of the Apostles’ practice at any time is recorded in all the New Testament, and yet was it done, we are most sure, by every Apostle, and constantly. This premised, I think it sufficient to produce other ecclesiastical unquestioned record to prove the Paschal fast was observed by them ; and I allege the witness not of any single Father only, (though written by one pen,) but of the Church itself within the FIRST century of years, or age, after the departure of the last of these honourable children of the bride-chamber, St. John the Apostle and Evangelist, who died in the second year of Trajan. And the Church’s testimony by me to be produced, stands recorded by Tertullian, who lived within a hundred years of the Apostle St. John’s departure ; the Church’s witness by Tertullian recorded against himself and his fellow Montanists, in whose
28 behalf he so contends as follows with the Church, and the Church against him and his.

The Record is in Tertullian’s Book *De Jejuniis*^f, c. 1, 2. where he thus writes: *Arguunt nos [Psychici, i. e. Catholici : for so he contumeliously calls the Christian Catholics, ascribing to Montanus, Priscilla, and Maximilla, novam prophetiam, et spiritualem disciplinam] quod jejunia propria custodiamus, &c.—Novitatem igitur objectant, de cujus illicito præscribant, aut hæresim judicandam, si humana præsumptio est ; aut pseudoprophetiam pronunciandam, si spiritualis indictio est ; dum quæqua ex parte anathema audiamus, &c. Nam quod ad jejunia pertineat, certos dies a Deo constitutos opponunt,—Certe in Evangelio illos dies jejuniis determinatos putant, in quibus ablatus est sponsus, et hos esse jam solos legitimos jejuniorum Christianorum, abolitis legalibus et propheticiis vetustatibus.—*
^g *Itaque de cætero indifferenter jejunandum, ex arbitrio, non ex imperio, pro temporibus et causis uniuscujusque. Sic et Apo-*

^f [P. 544.]

^g [P. 545.]

stolos observasse, nullum aliud imponentes jugum certorum et in commune omnibus obeundorum jejuniorum. And c. 13.^h *Præscribitis constituta esse solennia huic fidei, Scripturis, vel traditione majorum; nihilque observationis amplius adjiciendum ob illicitum innovationis. State in isto gradu si potestis; ecce enim convenio vos et præter Pascha jejunantes, citra illos dies quibus ablatus est sponsus, et stationum semijejunia interponentes, et vero interdum pane et aqua victitantes, ut cuique visum est. Denique respondetis hæc ex arbitrio agenda, non ex imperio. Movistis igitur gradum, excedendo traditionem, cum quæ non sunt constituta, obitis. Quale est autem, ut tuo arbitrio permittas, quod imperio Dei non das? And c. 14.ⁱ Si, &c.—Cur Pascha celebramus annuo circulo in mense primo? cur 29, quinquaginta exinde diebus in omni exultatione decurrimus? Cur stationibus quartam et sextam Sabbati dicamus, et jejuniis Parasceuen? Quanquam vos etiam Sabbatum siquando continuatis, nunquam nisi in Pascha jejunandum, secundum rationem alibi redditam, &c. Thus Tertullian now professing himself a follower of the new prophet Montanus, quarrels the Church and her children, as carnal persons, for not admitting the new-commanded fast of Montanus, and he manages that his quarrel in these words: “They” (viz. the Christian Catholics) “accuse us that we observe fasts of our own, peculiar to ourselves. They object therefore unto us novelty, and prescribe against the unlawfulness of that, saying, that it is either to be judged heresy, if presuming as men, we so dogmatize; or we to be pronounced false prophets, if we indict these fasts, as from the Spirit; whilst on either hand we hear them denounce an anathema against us: for as to what pertains to fast they oppose, that there are certain days constituted by God. They surely think, that in the Gospel those days are determined for fasts, in which the Bridegroom was taken away, and that those days only are now the legitimate days of Christian fasts, all legal and prophetic old observances being antiquated or abolished. Therefore, as to other fasting, it is to be indifferent, according to every man’s occasions and causes, at his own judgment, not of command: [viz., as Montanus pretended command from God.] And that thus the Apostles observed the rule of fasting, imposing*

^h [P. 551.]ⁱ [P. 552.]

no other yoke of certain or set fasts to be kept of all in common." And c. 13. "Ye prescribe against us, that the
30 solemn times for this matter, are to be believed already constituted in the Scriptures, or in the tradition of our elders, and that no further observance is to be superadded, for the unlawfulness of innovation. Maintain this your ground if you can, [O ye adversaries of the prophet Montanus;] for lo I convince you yourselves fasting even beside the Paschal fast, beside those days in which the Bridegroom was taken away, interposing also yourselves the half-fasts of the stations^k, and yourselves otherwhiles also, as each pleases, living on actual bread and water. Lastly you reply, that these observances, [viz. these last of the stations of Wednesday and Friday, and otherwhiles living on bread and water,] are to be practised according to one's choice, not from command^l. Ye have therefore quit your ground, by exceeding the tradition, while you observe fasts which are not constituted (or commanded.) And worthily you permit that to your own pleasure, which you yield not to God's command, [viz. by His prophet Montanus.] And c. 14. if it be so, [as was urged out of Galatians, iv. 10.] why observe we Easter every year in the first month? Why fifty days thenceforward do we pass in all exultation? Why apply we the fourth and sixth day of the week to stations, [or meetings for prayer, portional-fasting, and Sacrament,] and the day of Christ's passion to fastings? And although you at some time may join Saturday to Friday in
31 fasting, yet that never but before Easter Day, for the reason elsewhere rendered." Thus far Tertullian.—The reason why he singles out Good Friday for a peculiar fast amongst the rest of the days of the Bridegroom's taking away, himself renders in his Book of Prayer, chap. last, when not yet a Montanist, in these words: *Sic et die Paschæ, quo quasi communis et publica jejuniî religio est*, "so on the day of

^k Thus he being in darkness of forgetfulness, as out of charity, considers not the evident reasons of the stations, the fourth and sixth day of the week, from those words which the Church urged of the Bridegroom's being taken away, which is the very ground and reason which afterwards Epiphanius, de Compend. fid., c. 22. [vol. i. p. 1104.] and St. Augustine also (Epist.

xxxvi.) [vol. ii. col. 69.] do build them on.

^l Isidorus Hispalensis, Offic. lib. i. c. 43. [vol. vi. p. 410.] shews that the weekly observance of those days in fasting, was not a precept lying on all; in these words: *Præter hæc autem legitima tempora jejuniorum, omnis sexta feria propter passionem Domini a quibusdam jejunatur.*

Christ's suffering, wherein is observed the common, and, as it were, public religion of the fast^m."

Thus, by acknowledgment of the Church's enemies and friends, she practised, taught, and contended against her adversaries touching this fast, and those words of her Lord's, "In those days when the Bridegroom shall be taken from them, then shall they fast." With this constitution of the Lord's, she resisted the Montanist's new set fasts, pretending from the Spirit, and the word within them. His testimony I have first produced, as including the Church's own witness, and the Apostles' own observance.

2. Next, for the observance of Christian people, that of St. Mark (though he not an Apostle, but Evangelist) his teaching, as is probable, and certainly practised in the Apostles' own days. The record is made by Philoⁿ, in his book *περὶ τῶν θεραπευτῶν*, Of the Religious, (and so ³² Gregory Nazianzen^o calls the Christian believer by the same name, *θεραπευτῆς τοῦ λόγου*), who must needs have conversed with St. Mark and these Religious at Alexandria, and came, saith Eusebius^p, into speech with St. Peter (whose disciple St. Mark was) at Rome in the days of Claudius the Emperor. He in that book of the Religious, saith Eusebius in the forecited place, describes certain apostolical persons' religious life of the Hebrew nation, (*ἄνδρας ἀποστολικούς*), "having not only seen them, but accurately taken knowledge of them^q; describing there such their conversation as is to be found in the Christian religion only," saith Eusebius; and he adds, "*κατὰ τὸ εὐαγγέλιον*, according

^m Agreeably whereunto Sozomen speaks, lib. vii. c. 19. [p. 308.] On the day before that Saturday, [viz. Good Friday,] which the people fast very devoutly in remembrance of our Saviour's Passion. *Ἐν τῇ ἡμέρᾳ Παρασκευῆς, ἣν εὐλαβῶς ἄγαν ὁ λαὸς νηστεύει ἐπὶ ἀναμνήσει τοῦ σωτηρίου πάθους*. And this is that *μία ἡμέρα*, that one day, into which the least devout among Christians shrunk up their fast. As Irenæus witnesses in his Epistle to Victor, [vid. Euseb. E. H. v. 24. p. 245,] and Methodius in Convivio Virgin., Orat. 3. [p. 691.] *ὥσπερ γὰρ εἶτις ἐν ἡμέρᾳ τοῦ Πάσχα καὶ τῆς νηστείας, κ. τ. λ.*—*Ἀπηγγόρευται γὰρ σήμερον διαίτης ἐπιμνησθῆναι τὸ οὐνόλον*. On the fast-

day of Christ's Passion [who is our Passover] it is forbidden us at all to remember the provision of food. St. Cyril of Hierusalem in his eighteenth Catechism, [c. 17. p. 293,] mentions his auditors' weary labour, by the intention of the fast of the parasceue [or Good Friday] and the following watch.

ⁿ [*περὶ βίου θεωρητ.*]

^o Orat. in S. Pentecost. [init. vol. i. p. 731.]

^p Lib. ii. c. 16, 17. [p. 65, sqq.]

^q [*Οὐκ εἰδὼς μόνον, ἀλλὰ καὶ ἀποδεχόμενος, ἐκθειάζων τε καὶ σεμνύνων*. Indicat, se non modo vidisse, sed etiam vehementer probare et mirari.]

to the Gospel;” “and such religious fastings,” saith the same Eusebius, “which have descended down accurately the same even unto our times; which more eminently were exercised, διαφερόντως, κατὰ τὴν τοῦ σωτηρίου πάθους ἑορτὴν, ἐν ἀσιτείαις, καὶ διανυκτερεύσεσιν, προσοχαῖς τε τῶν θείων λόγων, in fastings, and whole nights watchings, and attentions unto the word of God, at the solemnity of the passion of our Saviour, ἅπερ ἐπακριβὲς τὸν αὐτὸν ὃν καὶ εἰς δεῦρο τετήρηται παρὰ μόνοις ἡμῖν τροπὸν, ἐπισημηνάμενος, testifying of them those things which accurately are observed after the same manner with us only, and even until now.” And moreover, that he there describes the first preachers of the doctrine of the Gospel, τότε ἀρχήθεν πρὸς τῶν Ἀποστόλων ἔθῃ παραδεδομένα καταλαβὼν ὁ Φίλων ταῦτ’ ἔγραφε, παντὶ τῷ δήλῳ, “It is manifest,” saith he, “to every one that Philo comprised in that writing customs delivered in the beginning from the
38 Apostles.” These religious persons in and about Alexandria,^r ἀθροίζονται δι’ ἑπτὰ ἐβδομάδων, “are frequent in assembling for the space of seven weeks,” (as we now begin our Paschal fast the seventh week before Easter, that we may exempt the Sundays, and yet leave a full number,)—ἀγνὴν γὰρ καὶ ἀειπάρθενον αὐτὴν ἴσασιν· ἔστι δὲ προεόρτιος^s μεγίστης ἑορτῆς, ἣν πεντηκοντὰς ἔλαχεν.—ἀνὰ κράτος τοῖς ἡδονῆς φίλτροις ἀπεχθόμενοι· οἶνος ἐν ἐκείναις ταῖς ἡμέραις, (saith Philo, using the very words of my text,) οὐκ εἰσκομίζεται.—καὶ τράπεξα καθαρὰ τῶν ἐναλμῶν.—μετὰ δὲ τὸ δεῖπνον τὴν ἱερὰν ἄγουσι παννυχίδα. This saith Philo: they held “a pure and holy virginal observance: for it is preparatory to the greatest feast, which becometh a solemnity of fifty days.—Mightily they resist at this season the bewitchings of pleasures; in those days, ἐν ἐκείναις ταῖς ἡμέραις, there is no wine brought into their tables, and their meal is clean free from all meat that had the life of blood.”—And of some of that time he writes that “after supper they celebrated a holy whole night’s vigil;” which we know was much the custom of the east and west Churches on Easter Eve. This annual solemnity of numberless religious persons through seven weeks before the high solemnity of

^r [Περὶ βίου θεωρητ., vol. ii. p. 481, sqq.]

^s As Gregory Nazianzen, Orat. 40. in

Sanctum Baptisma, calls the fast of Lent καθαρίσις προεόρτιος, [§ 30. vol. i. p. 715.]

Easter (the time of the Bridegroom's taking away and return) is an observance, which no Essenes, or other Jews ever observed, nor indeed any other people at that time of the year before the Christians ; therefore Eusebius did well judge, that it could be understood of Christians only, and that, as he saith, from evident demonstrations^t. Now may ye hear Philo's own words, in that his book, interpreted by himself. For what Philo saith, ἀθροίζονται δι' ἑπτὰ ἑβδομάδων—ἔστι δὲ προεόρτιος μεγίστης ἑορτῆς, their celebration of seven weeks, their preparation to their greatest feast, this what it is in³⁴ Philo's language, himself lets us know in his book of the ten words^u: That which the Hebrews, saith he, in their own language call Easter, (or Πάσχα,) μίαν ἡμέραν ἐξαίρετον ἀνὰ πᾶν ἔτος, "The one day that is chiefly eminent in all the year." But how spent they their seven weeks' preparation to the feast of Easter? In purity, fastings, and abstinences, and when the feast came, ^xτοὺς εὐχαριστηρίους ὕμνους εἰς τὸν σωτῆρα θεὸν ᾗδον, "they sang eucharistical hymns unto God their Saviour^y:" but at all times^z αἰὲν οὖν ἀληστον ἔχουσι τὴν τοῦ Θεοῦ μνήμην,—δις δὲ καθ' ἑκάστην ἡμέραν ἐιώθασιν εὐχεσθαι, περὶ τὴν ἑω, καὶ περὶ τὴν ἑσπέραν, "they have God in perpetual remembrance—and twice every day" (viz. in common, in the public) "they are wont to pray in the morning and the evening." Thus hath Philo, contemporary to the Apostles, recommended to us, not in my judgment only, but of Eusebius, as you have seen, and of St. Hierome^a, the piety of those first Christians in Egypt, and recorded their Paschal fast, in as evident manner as could be expected a learned writer, himself not a Christian, should commend Christians ; for the very force of truth, and the love that he had to set forth what was excellent in his countrymen.

3. My third proof and authority shall be from witnesses living partly in the Apostles' times, (those children of the bride-chamber,) partly soon after their times, while their practice

^t Euseb. ibid., [E. H. ii. 17. p. 69.] ἐναργεστέραις πειθαρχῶν ἀποδείξεσιν, ὥς οὐ παρὰ τισιν ἢ μόνῃ τῇ τῶν χριστιανῶν εὐρεῖν ἔστι κατὰ τὸ εὐαγγέλιον θρησκεία.

^u [Vol. ii. p. 206.]

^x [P. 485.]

^y Ἐπειδὴν οὖν συνέλθωσι λευχειμο-
νοῦντες παῖδοι μετὰ τῆς ἀνωτάτω σεμ-
νότητος, as Philo there declares, [p.
481.]

^z [P. 475.]

^a Co. Jovin. lib. ii. c. 39. [vol. ii. p.
368.]

and instructions were fresh in memory; from holy bishops and martyrs, some of them ordained by the hands of Apostles themselves; from their agreement even in their differences otherways, from their concord even in some sort of contro-
 35 versy among them during some years; in that difference, I mean, found first betwixt Polycarp the auditor and disciple of St. John, and by his own hands ordained bishop of Smyrna, (which episcopal charge he concluded with a glorious martyrdom,) together with Thraseas bishop of Eumenia, these on the one side; and Anicetus, a primitive bishop of Rome and martyr living at the same time, with other western bishops, (deriving from St. Peter, as Polycarp from St. John,) on the other side; about whose difference Polycarp came unto Rome to Anicetus, as Irenæus witnesses; Anicetus professing to follow the rule received from St. Peter and St. Paul by the instructions of his predecessors, Xystus, Telesphorus, Hyginus, and Pius: and Polycarp professing to follow what St. John and other of the Apostles had practised. *Οὔτε γὰρ ὁ Ἀνίκη-
 τος τὸν Πολύκαρπον πείσαι ἐδύνατο μὴ τηρεῖν, ἅτε μετὰ
 Ἰωάννου τοῦ μαθητοῦ τοῦ Κυρίου ἡμῶν, καὶ τῶν λοιπῶν ἀπο-
 στόλων οἷς συνδιέτριψεν, ἀεὶ τετηρηκότα*, these are the very words of Irenæus himself concerning Polycarp, whom he had seen and heard. “That Anicetus could not persuade him to vary from what he had observed ever with John the disciple of our Lord, and the rest of the Apostles with whom he had conversed or spent his time^b.” But their difference was managed with perfect peace and love, and inviolable communion. The same difference again some years after revived, (about the ninety-seventh year after St. John’s death,) but not with equal calmness and amity, betwixt Polycrates bishop of Ephesus, with other Asian bishops, and Victor bishop of Rome, (next successor to Eleutherius, unto whom Lucius, our first Christian king of Brittany, sent letters,) with others of the
 36 west; Polycrates pleading the authority of St. John, *ἐπὶ τὸ
 στήθος τοῦ Κυρίου ἀναπεσὼν*, saith he, “who had rested on the Lord’s bosom,” and of St. Philip, *τὸν τῶν δώδεκα ἀποστό-
 λων, ὃς κεκοίμηται ἐν Ἱεραπόλει*, “one of the twelve Apostles who fell asleep at Hierapolis;” also he allegeth the example of
δύο θυγατέρες αὐτοῦ γεγηρακυῖαι παρθένου, καὶ ἑτέρα αὐτοῦ

^b Iren. apud Euseb., lib. v. c. 24. [p. 249.]

θυγάτηρ ἐν πνεύματι πολιτευσαμένη, “ of two daughters of St. Philip, virgins in their old age ; and another daughter of his, not that, but a holy woman likewise^c ;” and Victor with his on the other side pleading the authority of the tradition of St. Peter and St. Paul, οὐκ ὄντο δεῖν Παύλου καὶ Πέτρου τὴν παράδοσιν ἀτιμάζειν^d. These were the contenders. The agreement which I mentioned, was constantly this. It was agreed on all hands, 1. That they both had received from the Apostles a tradition for the celebrating of the anniversary feast of Easter, which they called ἡ τοῦ σωτηρίου πάσχα ἑορτή. 2. That on the eve of that Easter Day certain preceding fastings were to end, (which were the same, that in Tertullian were afterwards called *jejunium Paschale*;) Polycrates, and they of Asia, contending ὡς ἐκ παραδόσεως ἀρχαιοτέρας, σελήνης τὴν τεσσαρεσκαίδεκάτην ὄντο δεῖν ἐπὶ τῆς τοῦ σωτηρίου πάσχα ἑορτῆς παραφυλάττειν, ἐν ᾗ θύειν τὸ πρόβατον Ἰουδαίους προηγόρευτο· ὡς δέον ἐκ παντὸς κατὰ ταύτην, ὅποια δ’ ἂν ἡμέρα τῆς εβδομάδος περιτυγχάνοι, τὰς τῶν ἀσιτιῶν ἐπιλύσεις ποιῆσθαι. “ That from tradition ancient [in those early days] they deemed that they ought to observe the feast of the salutary pasch (or Easter) on the fourteenth day of the month, as being of duty altogether on that day, upon whatsoever day of the week it fell, *to put an end to, or dissolve their fastings.*” On the other side (which was Victor’s) it was³⁷ alleged, οὐκ ἔθους ὄντος τοῦτον ἐπιτελεῖν τὸν τρόπον ταῖς ἀνὰ τὴν λοιπὴν ἅπασαν οἰκουμένην ἐκκλησίαις, ἐξ ἀποστολικῆς παραδόσεως τὸ καὶ εἰς δεῦρο κρατήσαν ἔθος φυλαττούσαις· ὡς μὴ δ’ ἐτέρα προσήκειν παρὰ τὴν τῆς ἀναστάσεως τοῦ Σωτῆρος ἡμῶν ἡμέρα τὰς νηστείας ἐπιλύεσθαι. “ No such custom to observe on that manner in the rest of the Churches throughout the whole world, they [viz. the rest of the Churches throughout the whole world] observing from apostolical tradition the custom which came down to that time, [viz. about the ninety-seventh year after St. John,] that only on that day, which should be also the weekly day of the resurrection of the Lord, *they ought to dissolve or end their fastings.*” If ἐξ ἀποστολικῆς παραδόσεως τῇ ἡμέρᾳ [ἐκείνῃ] προσήκει τὰς νηστείας ἐπιλύεσθαι, “ then were they by apostolical tradition

^c These different from the four virgin daughters of St. Philip the Evan-

gelist.

^d Sozom. lib. vii. c. 19. [p. 306.]

to have fasts preceding that day^e." You see both parts agreed in my conclusion, that the feast of Easter Day was to conclude certain fasting-days; and all this is witnessed in Eusebius^f. Difference there was: 1. About what day should be that Easter Day, and conclusion of their fasting-days, they having indeed received different traditions; St. John and St. Philip finding it useful in those parts of Asia, where many Jews inhabited, by condescension to observe the Christian Easter on the same day with the Jewish Easter; letting them to see, that we as festively remembered Jesus Christ our true Passover, and our deliverance by Him, as they expected one to come: but St. Peter and St. Paul, where no such cause was prescribed, as meet, not to disjoin their anniversary
 38 from their weekly memorial-day of Christ's resurrection^g.
 2. Particular Churches then differed (none doubting but on Easter Day they were to end their fastings, yet) about the degree and rigour of the fasts, and number of the fasting-days; in which matter, different constitutions of bodies and minds in different countries might call for different allowances from the very first^h. But which of them once doubted, differed or disagreed, touching this, *whether an Easter Day were at all to be kept; or, whether any such Paschal fasts were at all to be observedⁱ, whose time of ending only was their*

^e Πάντες τε μὴ γνώμη καὶ θ' ἐξ.—
 ὅπως ἐν ταύτῃ μόνῃ τῶν κατὰ τὸ πάσχα
 νηστειῶν φυλαττώμεθα τὰς ἐπιλύσεις.
 And they all with one sentence declared—that on the Lord's day only (Easter Day) we do observe to end our Paschal fasts. Euseb. lib. v. c. 23. [p. 242.]

^f Lib. v. c. 23, 24.

^g Touching this a Council was held in Palestina, wherein Theophilus bishop of Cæsarea presided, and Narcissus bishop of Hierusalem; another Council at Romé wherein Victor presided; another in Pontus, wherein Palma, as the senior bishop, presided; another Council in France, wherein Irenæus was president; another in the province of Osdroëna. Euseb. lib. v. c. 23, 25. [p. 242, 250.] Narcissus, Theophilus, and Cassius bishop of Tyre, and Clarus bishop of Ptolemais, and the bishops with these assembled, περὶ τῆς κατελευθέρσεως εἰς αὐτοὺς ἐκ διαδοχῆς τῶν ἀποστόλων περὶ τοῦ

πάσχα παραδόσεως πλείστα διεληφότες, handled largely of the tradition of the Paschal season, which had come down to them from the Apostles by succession.

^h Socrates, recording the divers customs of observing this fast in divers Churches, saith thus, lib. v. c. 22. [p. 286.] ἄλλως τε παρ' ἄλλοις φύλοισι καὶ μυρίαί αἰτίαι οὕσαι τυγχάνουσιν advertising us as of sundry customs in divers nations, so also of sundry causes of those customs in different nations.

ⁱ As Socrates [ibid.] having recounted the different usages about the number of the days of this Paschal fast, adds, περὶ δὲ συνάξεων ἕτερα τοιαῦτα other such different usages there were about the Synaxes, (or public meetings for Communions,) viz. whether Saturday also, Wednesday and Friday, as well as the Lord's day; but yet all agreed of Synaxes, that they ought to be, yea, and that every Lord's day at least.

controversy? and yet the time next before Easter still agreed on for the fasts; (as they now in our times which vilify the one, vilify the other also.) The ante-Paschal fast and Paschal feast were so inseparably conjoined, that in many of the ancients *Pascha* signifies both; as in Tertullian^k; *Convenio vos et præter pascha jejunantes, citra illos dies quibus ablati est sponsus, et stationum semijeiunia interponentes*; he there expounding *Pascha* by the days in which the Bridegroom was taken away; and^l, *Nunquam nisi in pascha jejunandum*; and so that of Timotheus Alexandrinus^m, τὸ πάσχα νηστεύειν, *pascha jejunare*ⁿ. For this cause Irenæus^o, (who saith himself had seen Polycarp, St. John's disciple,) satisfying Victor in his Epistle to him, tells him, that not only concerning the day itself of Easter there was controversy, ἀλλὰ καὶ περὶ τοῦ ἔδους αὐτοῦ τῆς νηστείας, “but also touching the manner itself of the fast,” therein supposing it without controversy, that the fast itself, (though some differed about the form of it,) was, but was with difference, observed long before, as well as the day of Easter. For so it follows in his words, καὶ τοιαύτη μὲν ποικιλία τῶν ἐπιτηρούντων οὐ νῦν ἐφ’ ἡμῶν γεγонуία, ἀλλὰ καὶ πολὺν πρότερον ἐπὶ τῶν πρὸ ἡμῶν. “And such variety in those that observe the fast was not now first in our days, but long before, in their times who lived before us.” And yet before that difference also, he there records, that there preceded an agreement, a simple and plain custom, (viz. for those that had health and strength,) which some not accurately enough retaining, changed into that which followed after. His words are, πολὺν πρότερον ἐπὶ τῶν πρὸ ἡμῶν, τῶν παρὰ τὸ ἀκριβὲς ὡς εἰκὸς κρατούντων, τὴν καθ’ ἀπλότητα καὶ ἰδιωτισμὸν συνήθειαν εἰς τὸ μετέπειτα πεποιηκότων. Now Irenæus writ this about the ninety-seventh year after St. John's death; “That long before his days there had been that difference, and before that difference there had preceded a simple and plain custom of the form of fasting, which they (who brought in the difference) changed into what followed.” Before that difference, which was long before the space of ninety-seven⁴⁰

^k Lib. ii. de Jejuniiis, c. 13. [p. 551.]

^l Cap. xiv. [p. 553.]

^m [P. 347.]

ⁿ Ambros. l. de Elia et jejuniis.
Hoc jejunium (Quadragesimæ) Do-

mini pascha concludit, [§ 34. vol. i. p. 545.]

^o [Vid. Euseb. E. H. v. 24. p. 246, sqq.]

years after the Apostles, what uniform custom could there precede in the Christian Church, and not be from the Apostles' own times? and yet the following difference also agreed to a Paschal fast. So as Irenæus had good cause to conclude that his discourse, as there he doth to Victor: *Καὶ ἡ διαφωνία τῆς νηστείας τὴν ὁμόνοιαν τῆς πίστεως συνίστησι*. "The very difference of their fasting commends or establishes the agreement of their faith," viz. that yet they all by their several fasting professed to believe on that death and passion of the Bridegroom, the memorial whereof their agreeing to fast in the days next before Easter, (though disagreeing about the number of the days, or the rigour, or the time, both of Easter, and so of the fasts,) did unanimously profess.

In the SECOND century of years after the death of the last of the Apostles, (the children of the bride-chamber,) I allege first the canons called Apostolical, not so called as made by the Apostles themselves, but by apostolical bishops, not seldom called in the language of the ancients *Ἀπόστολοι*, (witness Theodoret^p and others,) as next, or near successors unto the Apostles; the first fifty of which canons are probable to have been made in the foregoing century, and the latter thirty-five in this century, (excepted only the *ἄγγραφον ἐπίβλημα*, or *assumentum* corruptly added to the last,) and all the eighty-five confirmed by the sacred sixth General Council^q. The fifth and sixtieth of which canons^r command, that every bishop, presbyter, and deacon, celebrate after the vernal equinox, *τὴν ἁγίαν τοῦ πάσχα ἡμέραν*, "the holy Easter Day;" and that they fast, *τὴν ἁγίαν τεσσαρακοστὴν⁴¹ τετράδα καὶ πα-
ρασκευὴν* "the holy Lent;" and at other times, the fourth and sixth day of the week. Where, though the sanction of spiritual penalties was added by these successors of the Apostles, yet that sixth General Council in Trullo doubts not but the matter itself pressed they had received from the Apostles; and therefore both the first General Council of Nice^s, and the sixth General Council^t, and the Provincial Council of Laodicea^u (itself also confirmed in the fourth General Council,) refer themselves to, and mention the *τεσ-*

^p [E. g. ad 1 Cor. xii. 28. et passim.]

^q Can. 2. [vol. iii. col. 1660.]

^r [Pp. 443, 451.]

^s Can. 5. [vol. i. col. 325.]

^t Can. 55. [vol. iii. col. 1681.]

^u Can. 45. [vol. i. col. 789.]

σαρακοστή, or ἀγλῆαι τῆς τεσσαρακοστῆς νηστείαι, “the holy fast of Lent,” as a thing known and established before the first of those in the universal Church, and yet not established by any foregoing General Council, yea, or so much as any provincial; and therefore there being no other universal cause possible to create such a foregoing universal establishment, beside tradition apostolical, it must needs, according to St. Augustine’s rule, as well as by the probability of these apostolical canons, have come from the Apostles.

This is confirmed in the same age by Origen’s manner of mention of this fast; who not only in his eighth book against Celsus^v, mentions the παρασκευὰς, or weekly memorial fasts of the Bridegroom’s taking away, and pascha, as that which all Christians had received, and were ready to answer for; if objected by Celsus; but also in his tenth homily upon Leviticus^w (*et sunt Origenis*, saith Gerard^x rightly of these Homilies) thus witnesseth, *Habemus enim Quadragesimæ dies jejuniis consecratos. Habemus quartam et sextam septimanæ dies, quibus solenniter jejunamus.* And all this he calls, *abstinentiam Christianam*, “the abstinence of Christians;” which must needs have the first teachers of Christianity for its authors: “We have the days of Lent consecrated to fastings,—the fourth and sixth day also of the week; on which we fast solemnly,” saith Origen.

My third witness in this age, is Dionysius, the bishop of Alexandria, who lived in the middle of that age, successor of St. Mark, and contemporary to St. Cyprian. He in his Epistle to Basilides the bishop, records the fast before Easter, as universal, as the joy and feast of Easter; which I have evidently proved above was from the Apostles. His words are^y, τὸ μὲν γὰρ ὅτι—χρὴ καὶ τῆς ἑορτῆς καὶ τῆς εὐφροσύνης ἐνάρχῃσθαι, μέχρις ἐκείνου τὰς ψυχὰς ταῖς νηστείαις ταπεινούντας, ὑπὸ πάντων ὁμοίως ὁμολογηθήσεται—^z τοὺς μὲν λίαν ἐπιταχύναντας καὶ πρὸ νυκτὸς ἐγγὺς ἤδη μεσοῦσης ἀνιέντας, ὡς ὀλιγώρους καὶ ἀκρατεῖς μεμφόμεθα, ὡς παρ’ ὀλίγον προκαταλλύνοντας τὸν δρόμον—^a καὶ τοῖς μὲν πάνυ διαπονηθεῖσιν ἐν ταῖς ὑπερθέσεσιν, εἶτα ἀποκαμοῦσι καὶ μόνον οὐ ἐκλείπουσι, συγγνώμῃ τῆς

^v [§ 22. vol. i. p. 758.]

^w [Vol. ii. p. 246.]

^x [Qu. Genebrard ?]

^y [P. 105.]

^z [P. 108.]

^a [P. 109.]

ταχυτέρας γεύσεως. "It will be confessed of all agreeably, that we ought to begin the feast (viz. of Easter) and joy, until that time humbling our souls in fastings. Them truly which make too much haste, and before well toward midnight break their fast, we blame as regardless, and not masters of their appetite, giving over the race a little before the goal. Such indeed who are much worn by the fasts, and toward the end as it were faint, we easily pardon, if they eat sooner." And in the same Epistle^b he mentions in special manner the six days of fasts, to wit, those of the last week not alike observed of all.

- 43 In the THIRD century of years after the death of St. John, Constantine the Great, (whose witness seems to have been of his information from the bishops of the Christian world assembled in Nice,) in his Epistle to the Christian Churches (recorded both in Eusebius^c writing his life, and Socrates^d, and Theodoret^e,) writeth thus:—*Εἰς ταὐτὸ πάντων ὁμοῦ, ἡ τῶν γούν πλειόνων ἐπισκόπων συνελθόντων,—ἔνθα καὶ περὶ τῆς τοῦ πάσχα ἁγιοτάτης ἡμέρας γενομένης ζητήσεως, καὶ θ' ἐξ,—τάξει, ἣν ἐκ πρώτης τοῦ πάθους ἡμέρας ἄχρι τοῦ παρόντος ἐφυλάξαμεν, καὶ ἐπὶ τοὺς μέλλοντας αἰῶνας τὴν τῆς ἐπιτηρήσεως ταύτης συμπλήρωσιν ἐκτείνεσθαι.—Μίαν γὰρ ἑορτὴν τὴν τῆς ἡμετέρας ἐλευθερίας ἡμέραν, τουτέστι τὴν τοῦ ἁγιοτάτου πάθους, ὃ ἡμέτερος παρέδωκε Σωτὴρ· καὶ μίαν εἶναι τὴν καθολικὴν αὐτοῦ ἐκκλησίαν βεβούληται—*and then a little after he subjoineth, *τὰς ὀρισμένας νηστείας.—Ἔστι δὲ τάξις εὐπρεπῆς, ἣν πᾶσαι αἱ τῶν δυτικῶν τε καὶ μεσημβρινῶν καὶ ἀρκτῶν τῆς οἰκουμένης μερῶν παραφυλάττουσιν ἐκκλησίαι, καὶ τινες τῶν κατὰ τὴν ἑφ' ἄν τῶν τόπων—οὐδὲ γὰρ πρέπει ἐν τοσαύτῃ ἀγιότητι εἶναι τινα διαφορὰν.—ταύτης βασιλεὺς ἐπιστολῆς ἰσοδυναμοῦσαν γραφὴν ἐφ' ἐκάστης ἐπαρχίας διεπέμπετο.* "All, or at least the greater part of bishops being assembled together, [viz. at Nice] where there was also disquisition of the most holy day of Pasche.—After that order, which we have kept from the first day itself of the Passion of the Lord [viz. *anno Christi* 33.] until now, the same observation to be continued unto the ages to come also.—For our Saviour hath delivered

^b [P. 110.]

^c Lib. iii. c. 17—20. [p. 586—589.]

^d Lib. i. c. 9. [p. 32, sqq.]

^e Lib. i. c. 9. [vol. iii. p. 770, sqq.]

one solemnity, to wit, the day [or time] of His most holy Passion, the day of our freedom, and would that His Catholic ⁴⁴ Church also should be one." A little after he subjoins, "the appointed fastings." "Now this is the well-becoming order which all the Churches of the west and of the north and of the south parts of the world do observe, yea, and some also of the eastern Churches. Neither is it seemly in so great a holiness [of observance] there should be any difference. And copies of this letter the Emperor caused to be sent to every province."

My second witness in this century is St. Basil the Great, the archbishop of Cæsarea in Cappadocia, in his second sermon of fasting^g, viz. at the time of the Lent fast; οὔτε γὰρ ἐπήρεια δαιμόνων κατατολμᾷ τοῦ νηστεύοντος· καὶ οἱ φύλακες τῆς ζωῆς ἡμῶν ἄγγελοι φιλοπονώτερον παραμένουσιν τοῖς διὰ νηστείας τὴν ψυχὴν κεκαθαρμένοις· πολλῶ δὲ πλεον νῦν, ὅτε εἰς πᾶσαν τὴν οἰκουμένην περιαγγέλλεται τὸ κήρυγμα.—"Ἀγγελοὶ εἰσιν οἱ καθ' ἐκάστην ἐκκλησίαν ἀπογραφόμενοι τοὺς νηστεύοντας.—Πλούσιος εἶ; μὴ καθυβρίσης τὴν νηστείαν,—μηδὲ τῆς οἰκίας σεαυτοῦ ἄτιμον ἀποπέμψῃ, μήποτε σε καταγγείλῃ ἐπὶ τοῦ νομοθέτου τῶν νηστειῶν. "For neither doth the despite of devils dare any thing against him that fasteth. And the angels, guardians of our life, do more studiously abide by such who have their souls purified by fasting. And more especially now when the edict (of this fast) is proclaimed throughout all the world. There are angels who in each Church register those that fast.—Art thou rich? do not contumeliously entertain the fast,—nor send it away disgraced from thy house,—lest it accuse thee before the Lawgiver of the fasts, [of the fasts, he says, not only of fasting, God is the Lawgiver, and his sermon is here of the Lent fasts,] καὶ πολλαπλασιονά σοι ⁴⁵ ἀπὸ καταδίκης ἐπαγάγῃ τὴν ἔνδειαν, ἢ ἐξ ἀρρώστιας σώματος, ἢ ἐξ ἄλλης τινὸς σκυθρωπῆς περιστάσεως. "And lest it bring upon thee from that accusation a manifold mulct, either from weak estate of body, or some other sad accident."—^h Κακοπάθησον ὡς καλὸς στρατιώτης, καὶ ἄθλησον νομίμως, ἵνα στεφανωθῇς, ἐκεῖνο εἰδὼς, ὅτι πᾶς ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται. —ⁱ Ἀπελεγχθῆναι τινα τὸ μέγα ὄπλον τὴν νηστείαν ἀποβαλόντα.

^g [Vol. ii. p. 11.]^h [P. 12.]ⁱ [P. 11.]

—^k *Νηστεία ἀρχὴ μετανοίας, — ἐγκράτεια γλώσσης, θυμοῦ ἐποχή, ἐπιθυμιῶν χωρισμός.*—^l *Νηστεία ἡ τῶν ἀγγέλων ὁμοίωσις, — ὁ τοῦ βίου σωφρονισμός.* “Suffer affliction as a good soldier, and strive thou lawfully that thou mayest be crowned, this knowing, that every one that striveth for masteries is continent in all things.”—One accusation he recounteth, “that a man should be convinced to have cast away the great weapon of fasting.”—“Fasting is the beginning of penance or repentance, the continence of the tongue, the bridle of anger, the banishment of lust.—Fasting is our assimilation unto the angels, the temperament of life.” And in his Sermon preached in the beginning of Lent^m, ὁ δὲ ἀγαγὼν ἡμᾶς εἰς τὴν περίοδον τοῦ χρόνου Κύριος, παράσχοι ἡμῖν οἶον ἀγωνισταῖς, εἰς τοὺς προαγῶνας τούτους τὸ στεῖρρόν καὶ εὖτονον τῆς καρτερίας ἐπιδειξάμενους, φθάσαι καὶ ἐπὶ τὴν κυρίαν τῶν στεφάνων ἡμέραν· νῦν μὲν τῆς ἀναμνήσεως τοῦ σωτηρίου πάθους, ἐν δὲ τῷ μέλλοντι αἰῶνι τῆς ἀνταποδόσεως τῶν βεβιωμένων ἡμῖν· καὶ θ’ ἐξ.—ⁿ *Δανιὴλ δὲ ὁ ἀνὴρ τῶν ἐπιθυμιῶν, ὁ τρεῖς ἐβδομάδας, καὶ θ’ ἐξ, καὶ τοὺς λέοντας νηστεύειν ἐδίδαξε.* “The Lord who hath brought us unto the revolution of this time, grant unto us as
46 combatants entering upon this beginning, to shew forth the firmness and intention of perseverance, that we may attain unto the day which is proper for rewards; now it being the day of the commemoration of our Saviour’s Passion, and in the world to come, of retribution.—Daniel, the man of desires, who fasted three weeks, and learnt the lions to fast,” [their prey being before them.]

The next witness is St. Gregory Nazianzen, in his forty-fifth and first Orations^o: *Ἐνηστεύσαμεν, ἐπειδὴ μὴ ἐνηστεύσαμεν, τοῦ ξύλου τῆς γνώσεως ὑποκρατηθέντες· ἀρχαία γὰρ ἦν ἡ ἐντολὴ καὶ ἡμῖν ὁμόχρονος· ψυχῆς τις οὐσα παιδαγωγία, καὶ τρυφῆς σωφρόνισμα· ἦν ἐπετάχθημεν εἰκότως, ἵν’ ὃ μὴ φυλάξαντες ἀποβεβλήκαμεν, φυλάξαντες ἀπολάβωμεν.*—^p *Χθὲς συνεσταυρούμην Χριστῷ, σήμερον συνδοξάζομαι.*—^q *Πάσχα Κυρίου, πάσχα, καὶ πάλιν ἐρῶ πάσχα, τιμῇ τῆς Τριάδος, αὕτη ἑορτῶν ἡμῖν ἑορτὴ, καὶ πανήγυρις πανηγύρεων, τοσοῦτον ὑπεραίρουσα*

^k [P. 15.]^l [P. 14.]^m Homil. i. de Jejunio, [p. 10.]ⁿ [P. 6.]^o [Orat. xlv. § 28. vol. i. p. 867.]^p [Orat. i. § 4. vol. i. p. 4.]^q [Orat. xlv. § 2. vol. i. p. 846.]

πάσας, οὐ τὰς ἀνθρωπικὰς μόνον καὶ χαμαὶ ἐρχομένας, ἀλλ' ἤδη καὶ τὰς αὐτοῦ Χριστοῦ καὶ ἐπ' αὐτῷ τελουμένας, ὅσον ἀστέρας ἡλιος.—[†] Πάθεσι τὸ πάθος μιμώμεθα. “We have fasted [speaking of the fast in Lent] because we fasted not from the tree of knowledge, having been overcome thereby: for fasting was an old command, and coeval with us. It is the pedagogy of the soul, and the moderation of sensual delight; which is very meetly enjoined us, that what we lost by not observing that precept of fasting, we may recover again, observing it: yesterday I was crucified with Christ, to-day as it were glorified with Him.—This is the Easter of the Lord, the Easter, and again I say the Easter, in honour of the Trinity, the feast of feasts, and solemnity of solemnities, as ⁴⁷ much exceeding all, not those only which are human, and come from us on earth, but also the other feasts of Christ Himself, and which are celebrated relating to Him; as the sun excels the stars.—By our passions let us imitate His Passion,” &c. And Oration the fortieth^s: Ἐνήστευσε (Χριστὸς) μικρὸν πρὸ τῆς πείρας, ἡμεῖς πρὸ τοῦ Πάσχα· τὸ μὲν τῶν νηστειῶν ἔν·—ἡμῖν δὲ τὴν συννέκρωσιν Χριστοῦ τοῦτο δύναται, καὶ κάθαρσις ἐστὶ προεόρτιος· καὶ ὁ μὲν νηστεύει τεσσαράκοντα ἡμέρας· Θεὸς γὰρ ἦν· ἡμεῖς δὲ τῇ δυνάμει τοῦτο συνεμετρήσαμεν, εἰ καὶ τινὰς ἄπτειν ὁ ζῆλος πείθει καὶ ὑπὲρ δύναμιν. “Christ fasted a little before His temptation, we before the Paschal feast, *the matter of fastings is one* [in both.] This hath in us the force of mortifying us with Christ, and is the purifying preparation to the feast. And He indeed fasted forty days; for He was God; but we proportionate this to our power, though zeal persuade some to leap even beyond their strength^t.”

^r [Orat. xlv. § 23. vol. i. p. 864.]

^s [§ 30. vol. i. p. 715.]

^t This St. Gregory Nazianzen his 112th Epistle, [vol. ii. p. 101.] written to Celeusius the judge, who (as it may seem by this Epistle) in the time of the Church's public fastings, instead of fasting propounded obscene shows to delight the people.—*ἀλλήσω δὲ ἀπρέπει φιλὰ καὶ τοιοῦτῳ καιρῷ παρανομεῖς ὁ δικαστὴς οὐ νηστεύων· καὶ πῶς φυλάξεις τοὺς ἀνθρωπίνους νόμους τοὺς θεῖους περιφρονῶν; καθάρων σου τὸ δικαστήριον, ἵνα μὴ δυοῖν ἔν, ἢ γίνῃ κακὸς, ἢ νομίσῃ·*

τὸ προτιθέναι θέας αἰσχροῦς, ἐαυτὸν ἐστι θεατρίξειν· κεφάλαιον τοῦ λόγου, ἵσθι κρινόμενος ὁ κριτὴς, καὶ ἦττον ἀμαρτήσεις. Τοῦτων οὐδὲν εἶχόν σοι παρασχεῖν ἄμεινον. “Now I will speak the things which become our friendship, and this season, [viz. of fasting.] You, O judge, as not fasting, transgress the law; and how shall you be a preserver of human laws, who condemn the laws divine? Purge your own tribunal, lest of these two things one happen, either that you be an evil man, or appear such. To set before the people filthy shows, is to publish yourself upon the stage. The

48 The fourth witness of this age is Epiphanius^u: Τὴν δὲ τεσσαρακοστὴν—φυλάττειν εἴθην ἢ αὐτὴ ἐκκλησία ἐν νηστείαις διατελοῦσα—τὰς δὲ ἕξ ἡμέρας τοῦ πάσχα ἐν ξηροφαγίᾳ διατελοῦσι πάντες οἱ λαοί—πάλιν δὲ συναξεις ἐπιτελοῦσι τὰς αὐτὰς ἕξ· καὶ θ' ἕξ.—^xΤετράδι δὲ, καὶ ἐν προσαββάτῳ, ἐν νηστείᾳ ἕως ὥρας ἐνάτης· ἐπειδήπερ ἐπιφωσκούση τετράδι συνελήφθη ὁ Κύριος, καὶ τῷ προσαββάτῳ ἔσταυρώθη· καὶ παρέδωκαν οἱ ἀπόστολοι ἐν ταύταις νηστείαις ἐπιτελεῖσθαι, πληρουμένοι τοῦ ῥητοῦ, ὅτι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις· “The same Church [viz. Catholic of which he speaks] hath been wont to observe Lent, continuing in fastings; but the six days of the week before Easter all the people continue in dry [or stricter] diet. Again, they celebrate public meetings (or synaxes of communion) all those six days^y.—And on the fourth day of the week, and on the day before the Sabbath, [viz. on Friday,] they are in fasting unto the ninth hour, [viz. our 3 o'clock in the afternoon;] forasmuch as on the fourth day the Lord was taken, [that is, money taken for His taking,] and on the Friday He was crucified. And the Apostles have delivered that on these days fasts should be celebrated, to the fulfilling of that which was spoken, that ‘When the Bridegroom shall be taken from them, then shall they fast in those days.’” And in Heresy seventy-fifth^z, “Ἐν τε ταῖς ἡμέραις τοῦ Πάσχα, ὅτε παρ' ἡμῖν χαμεννίαι, ἀγνεῖαι, κακοπάθειαι, ξηροφαγίαι, εἰχαὶ, ἀγρυπνίαι τε καὶ νηστεῖαι, καὶ θ' ἕξ.—αὐτοὶ ἀπέωθεν ὀψωνοῦσι
49 κρεὰ τε καὶ οἶνον, ἐαυτῶν τὰς φλέβας γεμίζοντες, ἀνακαγχάζουσιν [οἱ Ἀἰριανοὶ] γελῶντες, χλευάζοντες τοὺς τὴν ἁγίαν ταύτην λατρεῖαν τῆς ἐβδομάδος τοῦ Πάσχα ἐπιτελοῦντας—ὑποδεικνύει τοίνυν τὴν ἔννοιαν, καὶ τὴν αὐτοῦ ἀπιστίαν· “And in the days of the Paschal fast, [or the week at least of it before Easter,] when with us there are lyings on the ground, purities, afflictive sufferings, prayers, watchings, and fastings: they [the Aërians] from the morning feed

sum is, O judge, Know that you are to be judged, and you will offend less. I had nothing better to give you than this counsel.”

^u In expositione fidei Catholicæ, [c. 22. vol. i. p. 1105.]

^x [Ut sup. p. 1104.]

^y As our Church also prescribes assemblies, and communion service also, every day in this great week.

^z [Vol. i. p. 906, sq.]

themselves with flesh and wine, filling their veins, and deride us, laughing and mocking at such as celebrate the holy service of this week;—so that he shews hereby his mind, *and his unbelief.*”

The fifth witness of this age is the renowned St. Ambrose, bishop of Milan, in his fourth book upon St. Luke^a, St. Ambrose’s most undoubted work: *Siquis Evangelii gloriam fructumque Resurrectionis optat adipisci, mystici jejunii prævaricator esse non debet, quod et in lege Moyses, et in Evangelio suo Christus utriusque Testamenti auctoritate præscripsit fidele virtutis esse certamen.* “If any man desire to obtain *the glory of the Gospel*, and the fruit of the Resurrection, he ought not to be a transgressor of the mystical fast, which both Moses in the Law did, and Christ in His Gospel hath prescribed, by the authority of both Testaments, a space for the faithful striving of virtue.” The same author in his book *de Elia et Jejuni*^b; *Non autem omnis fames acceptabile jejunium facit, sed fames quæ Dei timore suscipitur. Considera: Quadragesima totis præter Sabbatum et Dominicam jejunatur diebus.* “Not every hunger makes an acceptable fast, but that hunger which is undertaken from the fear of God. Consider: a Lent is fasted with us all days, except Saturday and the Lord’s day.” Now⁵⁰ of this fast of Lent, he saith in his nineteenth Sermon^c, *Dominus Jesus Christus hunc eundem numerum jejunii consecravit.*—And Sermon the twenty-eighth^d, *Hunc quadragenarium numerum non—ab hominibus constitutum, sed divinitus consecratum;—hæc autem non tam sacerdotum præcepta, quam Dei sunt.* And in Sermon the twenty-first^e, *Dominus enim diabolum postea quam quadraginta dies jejunavit, evicit; non quod et ante jejunia eum vincere non potuisset, sed ut ostenderet nobis tunc nos diaboli posse esse victores, cum per quadraginta dies victores jejunando desideriorum carnalium fuisset.*—*Non enim, fratres, leve peccatum est fidelibus indictam Quadragesimam—et jejunia consecrata ventris voracitate dissolvere; scriptum est enim, Qui dicit se in Christo manere debet, sicut ille ambulavit, et ipse ambulare.—Ille qui peccatum non habebat, Quadragesimam jejunavit: tu non vis Quadragesimam jejunare, qui peccas?*

^a [§ 15. vol. i. p. 1338.]

^b [§ 34. vol. i. p. 545.]

^c [Vol. ii. Append. p. 420.]

^d [P. 429.]

^e [P. 418.]

ille, inquam, peccatum non habebat, sed pro nostris jejunavit peccatis. “The Lord Jesus Christ hath consecrated this same number of fasting.”—Sermon twenty-eighth, “This quadragesimal number not constituted of men, but consecrated from God.—Now these are not so much the precepts of the priests, as of God.” And Sermon twenty-first, “For the Lord after He had fasted forty days overcame the devil, not but that He could have overcome him also before [or without] fastings, but that He might shew unto us, that then we can overcome the devil, when by forty days we have been through fasting victors over our carnal desires.—For neither, O brethren, is it a little fault to break by greediness of the belly the Lent indicted to believers,—the consecrated fasts. It is written, ‘He that saith he abides in Christ, ought him-
51 self also so to walk, as He walked,’” (viz. as Nazianzen above, attemperating His example to our strength.) “He that had no sin, fasted a Lent, and wilt not thou who sinnest? He, I say, had no sin, but fasted for our sins.” Again in his sixtieth Sermon^f, which is on the day of Pentecost, (a Sermon which all agree to be his, or Maximus Episcopus Taurinensis’s, and the odds is little which it be, for that either of their authorities is great enough.) *Sic enim disposuit Dominus, ut sicut ejus Passione in quadragesimæ jejuniis contristaremur, ita ejus Resurrectione in quinquagesimæ feriis lætaremur. Non igitur jejunamus in hac quinquagesimā; quia in his diebus nobiscum Dominus commoratur. Non inquam jejunamus præsentē Domino, quia ipse ait: Numquid possunt filii sponsi jejunare quandiu cum illis est sponsus? “For so hath the Lord appointed, that as for His Passion we should mourn in the fasts of Lent, so for His Resurrection we should rejoice in the fifty days following. Therefore we fast not in this fifty days, because in these the Lord is with us. We fast not, I say, the Lord being present; because He hath said, ‘Can the children of the Bridegroom fast so long as the Bridegroom is with them?’”* Lastly, this same St. Ambrose, in his Sermon *de Jejuniis Quadragesimæ*^g, thus preacheth toward the end of Lent, *Propitia Divinitate, ecce jam pene transegimus quadragesimæ indicta jejunia, et præcepta Christi Domini abstinentiæ devotione com-*

^f [Vol. v. p. 66. ed. Rom. 1585.
Omitted in Ben. as spurious.]

^g [Vol. ii. Append. col. 434.]

plevimus. "Behold, through the mercy of God we have past through the indicted fasts of Lent, and have fulfilled by the devotion of abstinence the commands of the Lord."

A sixth testimony of this age is that of Theophilus, patriarch of Alexandria, who in his first Paschal Epistle^h thus 52 writeth: *Eoque omnis impræsentiarum adsumatur labor, ut et eos qui paullulum negligentes sunt, et nosmet ipsos æternæ gloriæ præparemus.—Et homines provocantur terrarum deserentes humilia, cum Ecclesiâ primitivorum dominicæ passionis festa celebrare.—Non est ergo, non est hæreticorum ulla solemnitas.—*

ⁱ *Igitur dominicum Pascha celebrantes, sanctis scripturarum purificemur eloquiis,—curemus diversa vitiorum vulnura,—sic poterimus imminentium jejuniorum iter carpere. Incipient dies quadregesimæ a tricesimâ die mensis Mechir. Et hebdomadam salutaris paschæ celebrabimus quintâ die mensis Pharmuthi, finientes jejunia secundum Evangelicas traditiones vespere Sabbati decimâ die Pharmuthi: et illucescente statim dominicâ, festa celebremus undecimâ die ejusdem mensis, jungentes et septem reliquas hebdomadas sanctæ Pentecostes: ut cum his qui Trinitatis unam confitentur divinitatem, in cœlis præmia recipiamus, in Christo Jesu Domino nostro.* "To that end let all our labour be taken at present, to prepare both those which are something negligent, and ourselves, unto eternal glory.—And thereby men are provoked, forsaking the low things of the earth, to celebrate the solemnities of the Lord's Passion with the Church of the primitives [or firstborn.]—Therefore heretics acknowledge not any solemnity.—Let us, celebrating the Pasch of our Lord, be purified by the holy words of the Scriptures;—let us cure the divers wounds of vices;—and so may we enter the fasts at hand. The days of Lent will begin from the thirtieth day of the month Mechir. We will celebrate also the week of the salutary Pasch on the fifth day of the month Pharmuth, ending *the fasts according to the evangelical traditions on the evening of the Saturday*, being the 53 tenth day of Pharmuth: and on the next Lord's day, the eleventh of the same month, let us celebrate the feasts; adjoining also the seven following weeks of the holy fifty days; that with them who confess the one Godhead of the Holy Trinity, we may partake of the rewards in heaven,

^h [P. 623, sq.]

ⁱ [P. 631, sq.]

through Christ Jesus our Lord." So also in his second Paschal Epistle^k: *Pascha celebrare, habentes quadragesimæ exordium, ab octavo die mensis, qui secundum Ægyptios vocatur Phamenoth. Et ipso præbente vires, attentius jejunemus: hebdomadæ majoris, id est, Paschæ venerabilis, die tertia decima mensis Pharmuthi fundamenta jacentes: ita dumtaxat, ut juxta evangelicas traditiones finiamus jejunia intempestâ nocte, octavo decimo die supradicti mensis Pharmuthi;—et præbentes nos dignos communione corporis et sanguinis Christi.*—"to celebrate Easter, having the beginning of our Lent from the eighth day of the month, which with the Egyptians is called Phamenoth. And God giving us strength, let us fast more carefully: laying the foundation of the great week, i. e. of the venerable pasch, on the thirteenth day of the month Pharmuth: howbeit so, that according to the evangelical traditions, we end the fasts late at night, on the eighteenth day of Pharmuth;—rendering ourselves worthy receivers of the communion of the body and blood of Christ." And in his third Paschal Epistle^l he writeth thus: *Quotquot sanctum Pascha celebramus, continentiam atque jejuniis latorem legis amicum nobis esse faciamus;—ornantes nos scientiâ scripturarum quasi solemnibus vestimentis;—fugantes omnem negligentiam et rumpentes moram, ut alacri cum discipulis ad Salvatorem pergamus incessu, dicamusque ei, Ubi vis paremus tibi pascha?—Ad solemnitatem properemus, atque dicamus, Mihi autem absit gloriari, nisi in cruce Christi. Dabit, dabit, inquam, laborantibus gaudium, et jejunantibus benedicens loquetur, Erunt domui Judæ in gaudium et lætitiâ et in solemnitates bonas, et lætâbimini.* "As many of us as celebrate the holy Pasch, let us make the Author of the law a friend unto us by continency and fastings,—adorning ourselves with the knowledge of the Scriptures as with solemn garments, chasing away all negligence, and breaking off delay, that we may cheerfully go with the disciples to our Saviour, and say unto Him, 'Where wilt Thou that we prepare unto Thee the passover?'—Let us make haste to the solemnity, and say, 'God forbid that I should glory save in the cross of Christ.' Then He will give, He will give, I say, joy to them that labour; and blessing them that fast, will say, [the fasts] shall be to the house of

^k [P. 623.]^l [P. 634.]

Judah for joy and gladness, and joyous solemnity, and ye shall rejoice."

A seventh witness is St. Hierome, in his Epistle to Marcella^m, *Nos unam quadragesimam secundum traditionem Apostolorum toto anno, tempore nobis congruo, jejunamus: illi [Montanistæ] tres in anno faciunt quadragesimas, quasi tres passi sint Salvatores. Non quo et per totum annum, exceptâ Pentecoste, jejunare non liceat; sed quod aliud sit necessitate, aliud voluntate, munus offerre.* "We fast one Lent within the compass of the whole year, according to the tradition of the Apostles, in a season fit [for our mysteries:] the Montanists keep three Lents in the year, as if three Saviours had suffered. Not but that it is lawful to fast throughout the whole year, except in the fifty days; but it is one thing to fast by necessity, another thing to bring a gift of one's own will." Again in his second Book against Jovinianⁿ; *In foribus Evangelii Anna, filia Phanuelis, univira inducitur, semperque jejunans. Et Dominum virginem 55 longa castitas longaque jejunia suscepere.—Acriora dæmonia docuit [Dominus] non nisi oratione et jejuniis posse superari.—* °Est Dominus,—qui quadraginta diebus Christianorum jejunium sanctificavit: *qui beatos appellat esurientes et sitientes.*

Luke 6. 21. "In the very doors of the Gospel we meet with Anna the daughter of Phanuel, that had been the wife of one husband; and her long purity and long continued use of fastings received [in her arms] the Lord, the Virgin.—The Lord hath taught us that the fiercer sort of devils cannot be overcome but by prayer and fasting.—*It is the Lord, who hath sanctified the fast of the Christians in forty days, who calleth them happy which hunger and thirst.*" The same St. Jerome, in his Commentary upon Jonah iii.^p: *Ipse quoque Dominus verus Jona missus ad prædicationem mundi, jejumat quadraginta dies, et hæreditatem nobis jejunii derelinquens, ad esum corporis sui sub hoc numero nostras animas præparat.* "The Lord Himself, the true Jonas, sent to preach unto the world, fasted forty days, and leaving us the inheritance of the fast, under this number prepares our souls for the eating of His Body." The same St. Hierome saith in his Commentary on Isaiah lviii.,^q

^m [Ep. liv. vol. ii. p. 414.]

ⁿ [Vol. ii. p. 369.]

^o [P. 370.]

^p [Vol. v. p. 140.]

^q [Vol. iv. p. 190.]

Dominus totidem [quadraginta] diebus in solitudine jejunavit, ut nobis solennes jejuniorum dies relinqueret. “The Lord fasted forty days in the wilderness, that He might leave unto us the solemn days of the fasts.”

My eighth witness of this age shall be St. Chrysostom, who in his third and sixteenth Sermons *ad populum Antiochenum*, (which sixteenth Sermon he preached in the third week of Lent, wherein now we are :) *Ἀευτέραν ἐβδομάδα τῆς νηστείας παρήλθομεν*, saith he, “we have passed the second week of the fast,” (in which time he preached to the people day by day.) *Ἡμεῖς καθάπερ θέρους πνευματικοῦ τινος τῆς νηστείας φανεώσης, καὶ ὡς στρατιῶται τὰ ὄπλα ἀποσμήξωμεν.* “This spiritual summer of this fast now appearing, let us as soldiers wipe off the dust from our arms.” *Ἔθος ἅπασιν ἐρωτᾷν κατὰ τὴν τεσσαρακοστήν, πόσας ἕκαστος ἐβδομάδας ἐνήστευσε; καὶ ἔστιν ἀκοῦσαι λεγόντων, τῶν μὲν ὅτι δύο, τῶν δὲ ὅτι τρεῖς, τῶν δὲ ὅτι πάσας ἐνήστευσαν ἐβδομάδας.* “In the time of Lent, it is the manner of all to ask, how many weeks each one hath fasted; and you may hear some answer, two, and some three, and some answer that they have fasted all the weeks.” And in his eleventh Lent Sermon upon Genesis: *Ἀπὸ τοῦτο πανταχοῦ ἡ συμμετρία καλόν.*—*Κατὰ τὸ αὐτὸ τοῖνον καὶ ἐπὶ τοῦ καιροῦ τῆς ἁγίας τεσσαρακοστῆς εὐρήσομεν νῦν ἡμῖν διατετυπωμένον· καθάπερ γὰρ ἐν τοῖς λεωφόροις εἰς σταθμοὶ καὶ καταγώγια, ὥστε τοὺς ὁδίτας κεκμηκότας διαναπαύεσθαι, καὶ τῶν πόνων λήγοντας, οὕτω πάλιν ἄπτεσθαι τῆς ὁδοιπορίας, καὶ θ’ ἐξ.*—*τὸν αὐτὸν δὴ τρόπον, καὶ νῦν ἐπὶ τῆς ἁγίας τεσσαρακοστῆς, τοῖς τὸν δρόμον τῆς νηστείας καταδεξαμένοις καθάπερ σταθμοὺς, καὶ καταγώγια, καὶ ἀκτὰς, καὶ αἰγιαλοὺς, καὶ λιμένας, τὰς δύο ταύτας ἡμέρας [τὸ σάββατον, καὶ τὴν κυριακὴν] τῆς ἐβδομάδος βραχὺ τι διαναπαύεσθαι κεχάριστα ὁ δεσπότης, ἵνα καὶ τὸ σῶμα μικρὸν ἀνέντες ἀπὸ τῶν πόνων τῆς νηστείας, καὶ τὴν ψυχὴν παραμυθησάμενοι, πάλιν παρελθουσὼν τῶν δύο τούτων ἡμερῶν, τῆς αὐτῆς ὁδοῦ μετὰ προθυμίας ἅπτωνται οἱ τὴν καλὴν ταύτην καὶ ἐπωφελῆ ὁδοιπορίαν ποιοῦμενοι.* “Wherefore in every thing due measure and moderation is best.—According whereunto therefore concerning this

^r [Vol. ii. p. 168.]

^s [P. 39.]

^t [P. 168.]

^u [Vol. iv. p. 82.]

^x [P. 84.]

season also of the holy Lent, we shall now find it to have ⁵⁷ been ruled out unto us. For as in public conveyance of travellers there are certain stages and inns, that the passengers wearied may rest themselves, and intermitting their labours, they may again set upon their journey,—in like manner here also in holy Lent *the Lord hath indulged* these two weekly days [the Saturday and the Lord's day] to such as undertake this course of this fast, like certain stages or inns, shores or havens, that both the body may be a little relaxed from its labours of the fasting, and the mind comforted ; that when these two days shall be past over, they may again with cheerfulness set upon this their good and profitable travelling in this way." *Ἀψαι τῆς ὁδοιπορίας τῆς εἰς τὸν οὐρανὸν φερούσης τῆς τεθλιμμένης καὶ στενῆς.—ὑπωπιάζων σου τὸ σῶμα καὶ δουλαγωγῶν.—πάντων δὲ τούτων ὑπόθεσις ἡμῶν ἡ νηστεία καὶ διδάσκαλος ἔσται· νηστείαν δὲ οὐ ταύτην λέγω τὴν τῶν πολλῶν, ἀλλὰ τὴν ἀκριβῆ νηστείαν, οὐ τὴν τῶν βρωμάτων ἀποχὴν μόνον, ἀλλὰ τὴν τῶν ἀμαρτημάτων· οὐ γὰρ ἀρκεῖ τῆς νηστείας ἡ φύσις, ἐξελέσθαι τοὺς μετίοντας, ἐὰν μὴ μετὰ τοῦ προσήκοντος γένηται νόμος.—ὅπως χρὴ νηστεύειν, μάθωμεν τῆς νηστείας τοὺς νόμους, ἵνα μὴ τρέχωμεν ἀδήλως, μηδὲ εἰς ἀέρα δέρωμεν, μηδὲ σκιαμαχῶμεν νηστεύοντες.—Ταῦτα εἶπον, οὐχ ἵνα νηστείαν ἀτιμάζωμεν, ἀλλ' ἵνα νηστείαν τιμῶμεν.* "Set on this journey which leads unto heaven, this straight and narrow way ;—keeping under thy body and bringing it into subjection.—And the ground and teacher of all these things, fasting will be unto us ; fasting, I mean, not that of most men, but that which is the accurate fast, viz. the abstinence not from meats *only*, but from sins. For the nature of ⁵⁸ fasting only is not sufficient to deliver such as betake themselves unto it, except it be done agreeably to its law.—Let us learn the laws of fasting, how we ought to fast, that we run not uncertainly, nor beat the air, nor fight with a shadow whilst we fast.—These things I have said, not that we may dishonour fasting, but that we may honour it."

Gregory Nyssen, the brother of St. Basil the Great, is my ninth witness in this age, in his second Oration of the Resurrection^y: *Ματθαῖος—ἐπήγαγε, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων. Παρωχῇκει, φησὶν, ἡ νύξ τοσούτου, ὥς εἶναι τὸν καιρὸν*

τῆς τῶν ἀλεκτρούων βοῆς, ἥτις τὸ φῶς τῆς μελλούσης ἡμέρας προανακρούεται· ταύτῃ τοι, καὶ τῷ καιρῷ τούτῳ, καὶ οὐ τῇ μετὰ τὸ σάββατον ἑσπέρα, καταλύοντες τὰς νηστείας τῆς εὐφροσύνης ἀρχόμεθα, τῆς κατὰ πάντων κρατησάσης συνηθείας συνηγορούσης τῷ πράγματι· “Matthew added the time ; When it began to dawn towards the first day of the week : The night, saith he, was so far passed that it was now the time of cock-crowing, which giveth warning that the light of the approaching day is at hand ;” speaking of the day of Christ’s resurrection,—“For this cause also at this time,” viz. far in the night before Easter Day, “and not in the very evening of the Saturday,”—but βαθεῖα ἑσπέρα σαββάτου, as Cyril of Alexandria saith in his eighth Paschal Homily^z, “far in the night,”—“we dissolve or end the fastings and begin the joy, the custom that obtains with all men consenting hereto.”

59 My last witness of this age is Aurelius Prudentius^a.

*Helias tali crevit observantiâ,
Vetus sacerdos, ruris hospes aridi.*

.

*Joannes hujus artis laud minus potens,
Dei perennis præcucurrit Filium :*

.

*Hanc obsequelam præparabat nuntius
Mox adfuturo construens iter Deo.*

.

*Pridem caducis cum gravatus artubus
Jesus, dicato corde jejunaverit.*

.

*Inhospitali namque secretus loco
Quinis diebus octies labentibus
Nullam ciborum vendicavit gratiam.*

.

*Hoc nos sequamur quisque nunc pro viribus,
Quod consecrati Tu magister dogmatis
Tuis dedisti, Christe, sectatoribus.*

^z [Ad fin. vol. v. pt. 2. p. 106.]
[p. 530, sqq.]

^a Hymno Septimo jejunantium,

After mention of Elias and John Baptist's fastings as fore-runners of Christ's, he adds, that "Jesus also in the time of His flesh, did with a devoted heart fast, separating Himself from men in the inhospitable desert, and took no refreshment of food through eight times five days. That which Thou, O Christ, the Master of our consecrated religion, didst deliver to Thy followers, that let each of us now, according to our several measures of strength, follow." And because of the difference of men's strength, agreeably to what Irenæus had said, that there was difference *περὶ τοῦ εἶδους τῆς νηστείας*, "about the sort or measure of fasting;" so this author Prudentius also^b, though he had said that Christ delivered the fast to His followers, yet saith,

Laxus ac liber modus abstinenti

60

Ponitur cunctis; neque nos severus

Terror impellit: sua quemque cogit

Velle potestas.

"A free manner or measure of abstaining is propounded to all, not any one by severe terror enforced, but every man's strength is a law to his will."

In the FOURTH century after the death of St. John the Apostle, I produce first St. Augustine; who though in his thirty-sixth Epistle^c he say, that he finds no where written in the books of the New Testament, any precept of the Lord or the Apostles defining on what days we ought to fast, (albeit he saith, he finds there fasting commanded;) yet he forthwith purposely explains himself in these words^d, *Non invenimus, ut jam supra commemoravi, in evangelicis et apostolicis literis, &c. evidenter præceptum*; that is, abstracting from all interpretation by traditions apostolical, (of which sort, in many places, he acknowledges many to be obliging,) in the writings only of the New Testament, he saith, he finds not *evidenter præceptum quibus diebus*, "no where expressly, or evidently prescribed, what days," viz. no such express precept nor evident text, but what may need against contradictors the Catholic Church's interpretation. Which is the thing we contend for; for the same St. Augustine, in his fifty-fifth Epistle, to Janu-

^b In hymno octavo post jejunium,
[p. 532.]

^c [§ 25. vol. ii. col. 78.]
^d [§ 32. col. 81.]

arius^c, tells us of this very fast of Lent enough to our purpose. *Quadragesima sane jejuniorum habet auctoritatem, et in veteribus libris—et ex evangelio, &c.—In qua ergo parte anni congruentius observatio quadragesimæ constitueretur, nisi confini atque contigua Dominicæ Passioni?*

61 “The Lent truly of fastings hath authority both in the Old Books, and from out of the Gospel.—In what part therefore of the year more aptly could the observation of Lent be constituted, than in that which is conterminous and next unto the Passion of the Lord?” (viz. the time of the year wherein the Bridegroom was taken away;) and having fetched the ground and authority of the fast of Lent from the Gospel, he then adds in the following part of the same Epistle, *Ut quadraginta illi dies ante Pascha observentur, Ecclesiæ consuetudo roboravit*, “That those forty days before Easter be observed, the custom of the Church hath strengthened or corroborated.” Yea, the same St. Augustine in the aforesaid thirty-sixth Epistle^f objected, teaches us the ground of certain other set fasts, to be the days wherein the Bridegroom was taken away. His words are these: *Cur autem quartâ et sextâ [feriâ] maxime jejUNET Ecclesia, [viz. Catholica,] illa ratio reddi videtur, quod considerato evangelio, ipsâ quartâ Sabbati—consilium reperiuntur ad occidendum Dominum fecisse Judæi;—deinde traditus est ea nocte quæ jam ad sextam sabbati, qui dies passionis ejus manifestus est, pertinebat:* “Now why the Church [Catholic] fasts especially on the fourth and sixth day of the week, that reason or account seems to be rendered, That the Gospel being considered, on the fourth day of the week the Jews are found to have held a council for the killing of the Lord; that afterwards He was delivered up in that night which belonged to the sixth day of the week, which manifestly is the day of His Passion,” saith 62 he: which reason from Epiphanius^g also ye heard before^h.

^c [§ 28. vol. ii. col. 139.]

^f [§ 30. vol. ii. col. 80.]

^g [Expos. Fid. c. 22. vol. i. p. 1104. vid. p. 37. sup.]

^h And St. Augustine again in the same thirty-sixth Epistle, [vol. ii. col. 80.]: *Passus est Dominus, quod nullus ambigit, sexta sabbati, quapropter et ipsa sexta recte jejunio deputatur: jejunia quippe humilitatem significant. Unde*

dictum est, Et humiliabam in jejunio animam meam: “The Lord suffered (which no man doubts) on the sixth day of the week, wherefore the sixth day of the week also is appointed for fasting; for that fasting signifies our humility: whence it is said, ‘I humbled my soul with fasting.’” συνέκαμψα, not συνεκάλψα. Ps. lxi. 10.

That for the weekly: now for the anniversary solemnity of Christ's passion, (which in no place had its solemnity without fasting,) we learn from St. Augustine in the fifty-fourth Epistleⁱ, to Januarius, that if it was not first constituted by some General Council, (as for certain it was not, but in the Church universally received long before the Council of Nice, before which there had been no General Council, save that of the Apostles themselves,) then it is retained, as commanded and appointed from tradition apostolical. His words are these: *Illa autem quæ non scripta, sed tradita custodimus, quæ quidem toto terrarum orbe servantur, datur intelligi vel ab ipsis Apostolis, vel plenariis conciliis, quorum est in Ecclesia saluberrima auctoritas, commendata atque statuta retineri, sicuti quod Domini passio et resurrectio et adscensio in cælum, et adventus de cælo Spiritus sancti anniversaria solemnitate celebrantur.* "But those things which we keep being not written, but delivered down, which are observed throughout the whole world, it is given us to understand are retained as commended and appointed *either from the Apostles themselves, or from plenary [i. e. general] councils; whose authority in the Church is most wholesome; as for example, that the passion of the Lord, and His resurrection and ascension, are celebrated in anniversary solemnity.*" Thus St. Augustine. But the anniversary solemnity of Christ's passion was not first from any plenary or general⁶³ council; therefore according to St. Augustine's catholic rule, it was delivered from the Apostles. By which testimony also you may perfectly discern, how St. Augustine's *Non invenio in literis evidenter præceptum*, "I do not find it in the writing of the Gospels or the Apostles," &c. is nothing contrary, in St. Augustine's judgment, to the fast of Lent's derivation from the Apostles; nor to that authority (although not evident precept) which St. Augustine himself fetched from out of the Gospel for it: it is the same St. Augustine, who in his roll of Heresies^k hath registered it as one part of the Aërians' super-addition to the Arian heresy, that they taught, *nec statuta solemniter celebranda esse jejunia, sed cum quisque voluerit jejunandum, ne videatur esse sub lege*: "They denied that the set fasts ought solemnly to be celebrated, but that every one is to

ⁱ [Vol. ii. col. 124.]^k Heres. liii. [vol. viii. col. 18.]

fast then when himself shall please, lest he should seem to be under the Law:" which Damascen expresseth yet more particularly in his Book of Heresies, that this Aerius bade that the fast of the fourth and sixth day of the week, and of the forty days, and Easter, should not be observed, nor any set fasts, *certis statisque diebus*,—*negat enim se lege teneri*: "No set or stated fasts, for that he saith he is not under the law."

My second witness of this age shall be St. Cyril, the renowned patriarch of Alexandria, and most eminent member of the third General Council; to patriarchs of which see it was entrusted by the first General Council that they should 64 yearly signify beforehand to the rest of the Churches, as well as their own, the true time of Easter. This St. Cyril therefore in his Homilies *de Festis Paschalibus* gives public notification of the time; in his seventh Homily¹, thus: Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἀπὸ, καὶ θ' ἐξ. περιλύοντες μὲν τὰς νηστείας τῇ τρίτῃ τοῦ Φαρμουθι μηνὸς, ἑσπέρα σαββάτου, κατὰ τὰς ἀποστολικὰς παραδόσεις. "Beginning the holy Lent from" such a day, and "ending the fasts on the third day of the month Pharmuthi, on the Saturday evening, according to the apostolical traditions."

Again, in his fifteenth Homily^m: Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἀπὸ, καὶ θ' ἐξ. περιλύοντες δὲ τὰς νηστείας τῇ ἑβδόμῃ τοῦ Φαρμουθι μηνὸς, ἑσπέρα βαθεία, κατὰ τὰς ἀποστολικὰς παραδόσεις. "Beginning [this year] the holy Lent from" such a day, "and ending the fasts on the seventh day of the month Pharmuthi, late at night, according to the traditions apostolical."

And Homily twentiethⁿ: οὕτω γὰρ οὕτω νηστεύσωμεν καθαρῶς, ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἀπὸ, καὶ θ' ἐξ. περιλύοντες μὲν τὰς νηστείας τῇ ἑβδόμῃ τοῦ Φαρμουθι μηνὸς, ἑσπέρα βαθεία, κατὰ τὰς ἀποστολικὰς παραδόσεις. "So, so let us keep a pure fast, beginning the holy Lent from" such a day, "ending also the fasts on the seventh day of Pharmuthi," *h. e.* just forty days after, as also above in the two forecited testimonies, "late or far in the evening, according to the traditions apostolical."

¹ [Ad fin., vol. v. pt. 2. p. 92.]

ⁿ [Ad fin. ut sup. p. 264.]

^m [Ad fin. ut sup. p. 210.]

Thus thrice he clearly refers the fasts of Lent to tradition apostolical, as the same St. Cyril, in nineteen other of his *Homilies de Festis Paschalibus*, preached in so many several years, refers the same fasts of Lent to tradition, appointment, or instruction evangelical.

Homily four^o, Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἀπὸ 65 ἑκτῆς καὶ εἰκάδος τοῦ Μεχὶρ μηνὸς· τῆς δὲ ἑβδομάδος τοῦ σωτηριώδους πάσχα ἀπὸ νεομηνίας τοῦ Φαρμουθὶ μηνὸς, περιλύοντες μὲν τὰς νηστείας κατὰ τὰς εὐαγγελικὰς διατάξεις, ἑσπέρα σαββάτῳ, τῇ ἑκτῇ τοῦ αὐτοῦ Φαρμουθὶ μηνός· ἑορτάζοντες δὲ τῇ ἑξῆς ἐπιφωσκούσῃ κυριακῇ, τῇ ἑβδόμῃ τοῦ αὐτοῦ Φαρμουθὶ μηνός· συνάπτοντες ἑξῆς καὶ τὰς ἑπτα ἑβδομάδας τῆς ἁγίας Πεντηκοστῆς· “Beginning the holy Lent from the twenty-sixth day of the month Mechir,” as it were our February, “and [within this Lent] beginning the week of the salutary pasch [or great week before Easter] on the first day of the month Pharmuthi,” or April, “and ending the fasts, *according to the evangelical constitutions*, on the Saturday evening, which is the sixth day of the same month Pharmuthi, [which is punctually forty days after the beginning on the twenty-sixth of Mechir: the Egyptians reckoning thirty days in every month,] and keeping the feast [viz. Easter Day] on the next day, the dawning Lord’s day, which is the seventh day of that month Pharmuthi: annexing immediately after also the seven weeks of the holy fifty days’ solemnity.”

And Homily sixⁿ, Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἀπὸ, καὶ θ’ ἑξ. καταπαύοντες τὰς νηστείας τῇ ἑνδεκάτῃ τοῦ Φαρμουθὶ μηνός, ἑσπέρα σαββάτῳ, κατὰ τὴν εὐαγγελικὴν παράδοσιν· “Beginning the holy Lent from,” &c., “super-seding the fasts on the eleventh day of the month Pharmuthi on Saturday evening, *according to the evangelical tradition*.”

Again Homily nine^a, ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἀπὸ, καὶ θ’ ἑξ. καταπαύοντες μὲν τὰς νηστείας τῇ ἑβδόμῃ τοῦ 66 Φαρμουθὶ μηνός, ἑσπέρα σαββάτου, ὡς τὸ εὐαγγελικὸν διαλαλεῖ κήρυγμα. “Beginning the holy Lent from,” &c., and “ending the fasts on the seventh day of Pharmuthi, upon Saturday evening, *as the evangelical preaching bids*.”

And Homily ten^r, Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς

^o [Ad fin. ut sup. p. 43.]

ⁿ [Ad fin. ut sup. p. 81.]

^a [Ad fin. ut sup. p. 125.]

^r [Ad fin. ut sup. p. 142.]

ἀπὸ, καὶ θ' ἐξ. περιλύοντες μὲν τὰς νηστείας τῇ ἐννάτῃ καὶ εἰκάδι μηνὸς, καὶ θ' ἐξ. ἐσπέρα βαθεῖα, κατὰ τὴν εὐαγγελικὴν παράδοσιν. "Beginning the holy Lent from," &c., and "ending the fasting days on the twenty-ninth of," &c., "late at night, *according to the evangelical tradition.*"

And so Homily twenty-five, and Homily twenty-six, and Homily twenty-seven, you have the same testimony with the tenth, in the same words, in three other years.

And Homily eleven^s, Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἐπὶ, καὶ θ' ἐξ. καταπαύοντες μὲν τὰς νηστείας τῇ, καὶ θ' ἐξ. ἐσπέρα βαθεῖα, κατὰ τὸ εὐαγγελικὸν κήρυγμα. "Beginning the holy Lent upon," &c., "and ending the fasts on," &c., [just forty days after] "late in the evening, *according to the evangelical preaching.*"

And so Homilies twelve, and thirteen, and fourteen, and sixteen, and seventeen, and eighteen, and twenty-one, and twenty-four, and thirty, you have the same testimony with the eleventh, in the same words, in nine other years.

And Homily twenty-two^t, Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἀπὸ, καὶ θ' ἐξ. περιλύοντες μὲν τὰς νηστείας τῇ ἐννεακαιδεκάτῃ τοῦ Φαρμουθι μηνὸς, ἐσπέρα βαθεῖα, κατὰ τὰς εὐαγγελικὰς παραδόσεις. "Beginning the holy Lent from," &c., and "ending the fasts on the nineteenth day of the month Pharmuthi late at night, *according to the traditions evangelical.*"

67 The same testimony in the same words you have Homily the twenty-third.

And Homily twenty-eight^u, Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἀπὸ, καὶ θ' ἐξ. καταπαύοντες μὲν τὰς νηστείας τῇ ἐνδεκάτῃ τοῦ Φαρμουθι μηνὸς, ἐσπέρα βαθεῖα σαββάτου, κατὰ τὰ εὐαγγελικὰ κηρύγματα. "Beginning the holy Lent from," &c., and "ending the fasts on the eleventh of Pharmuthi, late on Saturday night, *according to the preachings evangelical.*" The same testimony you have Homily the twenty-ninth.

In all twenty-two times, in twenty-two Homilies, on twenty-two several years, St. Cyril the patriarch proclaims to the Church the fasts of Lent, according to traditions, appointments, or instructions evangelical or apostolical, as he saith.

^s [Ad fin. ut sup. p. 161.]

^t [Ad fin. ut sup. p. 278.]

^u [Ad fin. ut sup. p. 334.]

My next and third witness of this age is Theodoret^x, contemporary to St. Cyril, *Κακῶς δὲ τὴν ἀποστολικὴν νενοηκότες παράδωκαν, καὶ θ' ἐξ. ὅπως ἂν τύχη πανηγυρίζουσι τοῦ πάθους τὴν μνήμην.* Speaking of the *Quartadecimani*, he saith, "Understanding amiss the *apostolical tradition*, they celebrate the memory of the Passion, as it happens," viz. on what day of the week soever the *Quartadecima luna* doth fall.

A fourth witness of this age is Maximus Episcopus Taurinensis^y, in his thirty-sixth Sermon, *Sacrarum literarum exempla protulimus, quibus approbaremus hunc quadragenarium numerum non esse ab hominibus constitutum, sed divinitus consecratum: nec terrenâ cogitatione inventum, sed cœlesti majestate præceptum.—Hæc—non tam sacerdotum præcepta, quam Dei sunt. Atque ideo qui spernit, non sacerdotem spernit, sed Christum.* "We have brought forth the examples of the holy Scriptures, 68 by which we might make good, that this number, forty," viz. of fasts, "was not constituted of men, but consecrated of God: not invented by human cogitation, but commanded by the heavenly Majesty.—These things are not so much the precepts of the priests, as of God; and so he that despiseth them, despiseth not the priesthood, but Christ."

The fifth is Leo the Great, bishop of Rome, who in his third Sermon of Lent^z saith on this wise, *Merito doctrina Spiritûs Sancti hâc eruditione imbuît populum Christianum, ut ad paschale festum quadraginta dierum se continentia præpararet.* "With good cause hath the doctrine of the Holy Ghost initiated the Christian people with this instruction, that to the feast of Easter [that is, to the return of the Bridegroom] an abstinence of forty days should prepare itself." And in his sixth Sermon of Lent^a, *Ut apostolica institutio quadraginta dierum jejuniis impleatur, non ciborum tantummodo parcitate, sed privatione maxime vitiorum.* "That the apostolical institution may be fulfilled in the fast of forty days, not by sparing from our diet only, but especially by abstinence from sins." And in his fourth Sermon of Lent^b, *Quia—dum carnis fragilitate austerior observantia relaxatur, dumque per varias actiones vitæ hujus sollicitudo distenditur, necesse est de*

^x Lib. iii. Hæreticarum Fabularum.
[vol. iv. p. 343.]

^y [Ascribed to St. Ambrose, ed.
Rom. 1585. vol. v. p. 45, sq.]

^z [P. 37.]

^a [P. 40.]

^b [P. 37.]

mundano pulvere etiam religiosa corda sordescere: magna divinae institutionis salubritate provisum est ut ad reparandam mentium puritatem quadraginta nobis dierum exercitatio mederetur, in quibus aliorum temporum culpas et pia opera redimerent, et jejunia casta decoquerent: “For as much as while an austere course of life is relaxed through the frailty of the flesh, and anxious care grows upon us through the various actions of this life, it cannot be but that even religious hearts themselves should gather some soil from the dust of this world; it hath been *provided by the salubrity of the divine institution* that for the repairing the purity of our minds the exercitation of forty days should heal us; in which both pious works might redeem,” i. e. retract, “and chaste fastings might consume, the faults of our other times.” The same author in his ninth Sermon of Lent^c speaketh on this wise: *In quibus [Paschalis jejunii diebus] merito a sanctis Apostolis per doctrinam Spiritûs Sancti majora sunt ordinata jejunia, ut per commune consortium crucis Christi etiam nos aliquid in eo, quod propter nos gessit, ageremus, sicut Apostolus ait, Si compatimur, et glorificabimur.* “In which” Paschal fasts “with good cause severer fastings were *ordained of the holy Apostles by the doctrine of the Holy Ghost*, that by [the fellowship of His sufferings,] our conformity to the cross of Christ, we also should have something we should do in or concerning that which He did for us, as the Apostle saith, ‘If we suffer with Him, we shall also be glorified with Him.’” And in his fourth Sermon^d elsewhere of fasting, *Inter omnia, dilectissimi, Apostolicæ instituta doctrinæ, quæ ex divinae institutionis fonte manarunt, dubium non est, influente in Ecclesiæ principes Spiritu Sancto, hanc primum ab eis observantiam fuisse conceptam, ut sancti observatione jejunii omnium virtutum regulas* 70 *inchoarent.* “Amongst all the institutions of apostolical doctrine, my beloved, which have issued forth from the fountain of Divine appointment, there is no doubt but that this observance with the first, was conceived by them, the Holy Ghost sending his influence upon those princes of the Church, that men should begin the rules of all virtues with the observation of holy fasting.” But I subsume, that if any

^c [P. 43.]

^d [P. 78.]

conceived observance of holy fasting was amongst the institutions apostolical, none is by any pretended to be before the Paschal fast. Therefore himself speaks to this same sense in his fifth Sermon of Lent^e: *Quando opportunius, dilectissimi, ad remedia divina recurrimus, quam cum ipsa nobis sacramenta redemptionis nostræ temporum lege referunt, quæ ut dignius celebremus saluberrime nos quadraginta dierum jejuniis præparemus?* “When more opportunely, my beloved, have we recourse to divine remedies, than when they bring about again to us, by the revolution of times, the Sacraments themselves of our redemption, that we for the health of our souls may prepare ourselves with the fast of forty days for the more worthy celebration of them?” And in his twelfth Sermon^f, *Appropinquante, dilectissimi, solennitate paschali, sic est præcurrenda consuetudo jejunii, ut nos quadraginta dierum numerus ad sanctificationem corporis et mentis exerceat;—unde in cœlestibus Ecclesiæ disciplinis multum utilitatis afferunt divinitus instituta jejunia:* “The solemnity of Easter now approaching, my beloved, the custom of the fast is so to be premitted, that the number of forty days may exercise us for the sanctification of our body and mind,—so as that in the heavenly disciplines of the Church the fasts instituted by God bring” to us “much⁷¹ advantage.”

The sixth witness of this age is Chrysologus, in his eleventh and thirteenth Sermons; *Ecce tempus, quo miles procedit ad campum, recurrit ad Dei jejunia Christianus*^g.—*Quod quadragessimam jejunamus, non est humana inventio; auctoritas est divina. Et est mysticum, non præsumptum*^h. “Behold the time, in which the soldier goes forth into the field, and the Christian hath recourse unto the fasts of God.—That we fast a Lent, is not of human invention, but of authority Divine; and it is mystical, not presumptive.” And in his hundred and sixty-sixth Sermon of the fast of Lent, he lets us know why he calls it mysticalⁱ: *Ecce Quadragesimæ jejunium, quod devotione solenni die crastino suscipit universalis Ecclesia.—Quadragenarius iste numerus sacratus a seculis.—Quadraginta diebus ac noctibus expiaturus terram cœlestis imber effunditur.—Attendite, fratres, quantus sit quadragenarius numerus iste, qui*

^e [P. 39.]^h [P. 10.]^f [P. 46.]^g [P. 12.]ⁱ [P. 144.]

et tunc cælum terris aperuit abluendis: et nunc fonte baptismatis orbem totum pandit gentibus innovandis;—qui nos quadragenariis jejuniorum cursibus evocat, et perducit ad cælum. “Behold the fast of Lent, which with solemn devotion to-morrow the universal Church begins.—That number of forty days consecrated of ancient ages.—In forty days and nights rain was poured forth from heaven to expiate the earth.—Consider, brethren, what is that number, which both then opened heaven for ablution of the earth; and now opens all the
72 world in the fountain of baptism^k,” wont to be solemnly celebrated in the night before Easter Day, “for the renewing of the nations;—which by the course of forty days’ fasts calls us forth, and brings us onward to heaven.”

In the FIFTH century after the death of St. John the Apostle, we produce first Cæsarius bishop of Arles, in his first and second Homilies of Lent, where he thus speaks, *‘Rogo vos, fratres charissimi, ut in isto legitimo ac sacratissimo Quadragesimæ tempore exceptis Dominicis diebus nullus prandere præsumat, nisi forte ille quem jejunare infirmitas non permittit; quia aliis diebus jejunare, aut remedium, aut præmium est: in Quadragesimâ non jejunare peccatum est. Alio tempore qui jejunat accipiet indulgentiam: in his diebus qui potest et non jejunat, sentiet pœnam.—Bonum est jejunare fratres, sed melius est eleemosynam dare. Si aliquis utrumque potest, duo sunt bona.—’*^m *Ut per totam Quadragesimam et usque ad finem paschæ castitatem, Deo auxiliante, servantes, in illâ sacrosanctâ solennitate Paschæ, castitatis luce vestiti, eleemosynis dealbati, orationibus, vigiliis et jejuniis, velut quibusdam cœlestibus et spiritualibus margaritis ornati, non solum cum amicis sed etiam cum inimicis*
73 *pacifici, liberâ et securâ conscientia ad altare Domini accedentes, corpus et sanguinem ejus non ad judicium, sed ad remedium*

^k Now in the solemn fastings before admission of the *Catechumeni-competentes* unto baptism, St. Justin Martyr [Apol. i. § 61. p. 71.] even in his time, about fifty years after St. John’s death, witnesseth that the Church was wont to join with the persons to be baptized in the fasting, *εὐχεσθαι τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν συνευχομένων καὶ συννηστευόντων αὐτοῖς: ἔπειτα ἄγονται ὑφ’ ἡμῶν ἐνθα ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεννήσεως, ὃν*

καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν, ἀναγεννώμεθα. “They are instructed to pray and ask of God, with fasting, the pardon of their former sins, we,” the company of believers and before-baptized Christians, “*praying and fasting with them*; and after that they are brought by us where the water is, and are regenerated after the same manner we ourselves were before regenerated.”

^l Hom. 2. [p. 746.]

^m [P. 747.]

possitis accipere. “I intreat you, most dear brethren, *that in this commanded and most sacred time of Lent*, none presume to dine,” or break the fast, “except on the Lord’s days therein ; except if there be any whose infirmity permits him not to fast,” viz. not to fast at all, or not so many days : “because at other times to fast, either is a remedy,” when undertaken as a holy revenge on ourselves for sin, “or else hath its reward,” when on other pious or charitable occasions ; “but in Lent not to fast is a sin. In other time he which fasts,” viz. as he ought, “shall receive indulgence. In these days of Lent, he which can, and doth not fast, will bear his punishment.—It is good, my brethren, to fast, but it is yet better to give alms ; if any can do both, they are a double good.—I admonish you that you keep yourselves in chaste purity throughout the whole Lent and unto the end of the feast of Easter, through the help of God, that so in that most holy solemnity of Easter, you being arrayed with the light of purity and with the white garments of alms-deeds, and adorned as it were with certain heavenly and spiritual pearls of prayers, watchings, and fastings, and being at peace, not only with your friends, but also your enemies, with a free and quiet conscience ye may approach to the altar of the Lord, and partake of His Body and Blood not to condemnation, but to your souls’ health.” Which same he declares in his first Homily of this fast of Lentⁿ ; *Mortificatione præsentis futura mortis sententia prævenitur ; et dum culpæ auctor humiliatur, culpa consumitur ; dumque exterior afflictio voluntariæ districti- 74*
onis infertur, tremendi Judicii offensæ sedatur ; et ingentia debita labor solvit exiguus, quæ vix consumpturus erat ardor æternus. “By this present mortification,” if rightly performed, “the future sentence of death is prevented ; and while the sinner is humbled, the sin is consumed ; while he inflicts on himself the outward affliction of voluntary severity, the wrath of the dreadful judgment is appeased : so a little pain dissolves great debts, which eternal burnings otherwise would scarce consume.” Whilst this our author calls the fast of Lent, *legitimum et sacratissimum Quadragesimæ tempus*, in which for men that are able, not to fast, he saith is a sin, you may perceive by his following discourse, that he so calls

here Lent *legitimum jejunii tempus*, as the Catholic Church in Tertullian called the same days of the Bridegroom's taking away, *dies legitimos jejuniorum christianorum*^o, declaring herself there to mean the days commanded by a law from the Apostles; and as Tertullian^p himself calls the Lord's Prayer, *legitimam orationem*;—*præmissâ legitimâ oratione*. For had Cæsarius here intended to have called this fast *sacratissimum et legitimum, in quo non jejunare peccatum est*, only as commanded by a law ecclesiastical; he could not have contradistinguished thereto, as he doth, in that consideration, all other days besides; there being in his time other fasting days besides Lent commanded by the Church: therefore this time of Lent was in some higher sense *legitimum jejuniorum tempus, in quo non jejunare peccatum est*.

- 75 The historians, who wrote also in this age, are two especially: Aurelius Cassiodorus, the compiler of the Tripartite history from the translation of Epiphanius Scholasticus of three former Greek historians, whom he had set on work to translate them, and himself had woven them into one continued discourse: and the second Evagrius.—This latter^a noteth certain heretics of Alexandria οὐκ αἰδεσθέντας τὸν καιρὸν τῆς τοῦ σωτηρίου πάσχα πανηγύρεως, “which shewed not reverence to the time of the solemnity of our Saviour's passover,” the Christian Pascha, which included the memorial of His passion and resurrection. And he tells us of Gregory^r the bishop, that he did communicate unto the soldiers the holy Body of Christ on a certain day [of the great week,] for it was, saith he, ἡ πάνσεπτος ἡμέρα, ἡ τῷ ἁγίῳ ἐγγίζουσα πάθει, “the all-venerable day, which is near unto the day of” Christ's “holy passion;” so that he accounted more days than one for the memory of the Bridegroom's being taken away about that season, to be venerable, and days of communicating the people, for the holiness of the day of Christ's passion, to which others approaching are held, it seems, also πάνσεπτοι, exceeding venerable^a.

^o Lib. de jejuniis, c. 2. [p. 544.]

^p [De Orat. c. 9. p. 133.]

^a Lib. ii. c. 8. [p. 299. fin.]

^r Lib. vi. c. 13. [p. 463.]

^a And this appears to be and have been the language of the Eastern Church, as you may see in their τυπικόν, [see

Ed. Venet. 1615. fol. οθ'. b.,] and in the ancient Liturgy called St. Gregory's [Eucholog. Venet. 1832.] Δέσποτα παντοκράτωρ, ὁ δε. ὁ διὰ τὴν ἁφάτὸν σου πρόνοιαν καὶ πολλὴν ἀγαθότητα ἀγαγὼν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας ταύτας, πρὸς καθαρισμὸν ψυχῶν καὶ

The other historian, Aurelius Cassiodorus^t, writeth thus: *Ad 76*
Hebræos idem Apostolus dicit: Mutato enim sacerdotio, necessario
legis mutatio fuit. Igitur nec Apostolus nec Evangelia acce-
dentibus ad prædicationem jugum servitutis imposuerunt: sed
festivitatem Paschæ et alias celebritates [cum primis Christi Pas-
sionis, ut mox sequitur] honorandas esse dixerunt. Quapropter
quoniam diligunt homines hujusmodi celebritates [ab Apostolis
dictas Honorandas] eo quod in eis a laboribus requiescunt,
singuli per provincias, sicuti voluerunt, [viz. pro modo,] me-
moriam salutaris Passionis antiquitus ex quadam consuetudine
celebrabant. “The same Apostle saith unto the Hebrews,
 ‘The priesthood being changed, there was necessarily also a
 change of the law.’ Neither the Apostle therefore nor the
 Gospels imposed any yoke of servitude upon those that came
 to their preaching; but they,” to wit, the Apostles, “said that
 the feast of Easter and other solemnities,” amongst which
 other the Passion of Christ is with the first, as follows here
 also, “are to be honoured. Wherefore seeing that men love
 such solemnities,” viz. bid by the Apostles to be honoured of
 men, “because in those they have rest from their daily labours:
 those of each country through their several provinces cele-
 brated as they would,” viz. for the manner, “from a certain
 custom,” viz. of each country “the memory of the salutary
 Passion from the ancient times.” Now this same Cassiodore
 doth declare^u that this celebrity of the Passion of Christ
 (celebrated ever with fasting) with its ἐγγιζουσai ἡμέραι, its
 conterminous preceding days, was in ancient times called
Quadragesima, and observed by the most holy bishops, even
 such as wrought miracles; for he tells us there of holy 77

σωμάτων, πρὸς ἐγκράτειαν παθῶν, πρὸς
 ἐλπίδα ἀναστάσεως· ὁ δὲ τεσσαράκοντα
 ἡμερῶν, καὶ θ' ἐξ. παρὰ σχου καὶ ἡμῖν
 ἀγαθὲ, τὸν ἀγῶνα τὸν καλὸν ἀγωνίσασθαι,
 τὸν δρόμον τῆς νηστείας ἐκτελέσαι, &c.
 τὰς κεφαλὰς τῶν ἁοράτων δρακόντων
 συνθλάσαι, νικητὰς τε τῆς ἁμαρτίας ἀνα-
 φανῆναι, καὶ ἀκατακρίτως φθάσαι προσ-
 κυνῆσαι καὶ τὴν ἁγίαν ἀνάστασιν, &c.
 And again, Κύριε ὁ Θεὸς ἡμῶν, ὁ ἀγα-
 γῶν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας
 ταύτας, καὶ θ' ἐξ. “O Lord Almighty,
 Who” &c., “Who of Thine unspeakable
 providence and great goodness hast
 brought us to these all-venerable days,
 for the purifying of our souls and

bodies, for the continence of our sen-
 sitive passions, for the expectation of
 the resurrection; Who through forty
 days,” &c. “Grant unto us also of Thy
 goodness to fight this good fight, to
 finish this course of this fast,” &c., “to
 break the heads of the invisible dragons,
 and to stand up victors over sin, and to
 arrive to adore the holy resurrection
 irreprovably.”—And again: “O Lord
 our God, Who hast brought us to these
 all-venerable days,” &c.

^t Lib. ix. c. 38. Histor. Tripartit.
 [vol. i. p. 347.]

^u Lib. i. c. 10. [p. 211.]

Spiridion, who was one of the most eminent of those bishops, who made a representation as it were of the apostolical company in the first General Council of Nice, *εἰκόνα χορείας ἀποστολικῆς* διέπρεπον δὲ ἐν τοῖς ἐπισκόποις Παφνούτιος τε καὶ Σπυρίδων ὁ ἐκ Κύπρου. “among those bishops there chiefly did excel Paphnutius and Spiridion;” this Spiridion bishop of Trimithous, a city of Cyprus, a holy man, and worker of miracles, all which Socrates witnesseth^v; but of him Cassiodorus thus recordeth, *Qualis autem [Spiridion] circa peregrinorum susceptionem fuerit, hinc apparet: Instante jam Quadragesima, quidam ex itinere venit ad eum, quibus diebus consueverat cum suis continuare jejunia, et die certo comedere, medios dies sine cibo consistens. Videns itaque peregrinum valde defectum: Perge, inquit suæ filiæ, lava peregrini pedes, et cibos appone. Cumque virgo dixisset, nec panem esse nec ἄλφιστα, (quarum rerum solebant nonnihil^x habere reconditum propter jejuniū,) orans primum, veniamque petens, filiæ jussit ut porcinas carnes, quas domi salitas habebat, coqueret, &c.* “What manner of man this Spiridion was as to the entertaining of strangers, appears herehence: when now Lent was instant, there came to him a certain stranger weary from his journey, *on those days, upon which he with his had been wont to continue their fasts*, and to eat after certain days only, passing the days betwixt without food; he then seeing the stranger much spent with his travel, he saith to his daughter, go and wash the stranger’s feet, and set victuals upon the board; and when the virgin replied, that there was neither bread nor barley flour in the house, of which yet they were
78 wont to have some in store, as provision for the fast; he first praying pardon, bade his daughter boil some hog’s-flesh, which they had in the house salted,” &c.

My fourth witness of this age shall be Dorotheus Archimandrita, (not he whose age is much elder, but his pretended works much more uncertain.) *οἱ ἅγιοι ἀπόστολοι ἐβουλεύσαντο πρὸς βοήθειαν καὶ εὐεργεσίαν τῶν ψυχῶν ἡμῶν καὶ τοῦτο μειζόνως καὶ ὑψηλοτέρως ἡμῖν παραδοῦναι, αὐτὰς τὰς ἡμέρας τῆς ζωῆς ἡμῶν ἀποδεκατῶσαι, καὶ οἷον ἐὰν ἀφιερῶσαι τῷ Θεῷ, ἵνα οὕτως καὶ εὐλογούμεθα ἐν τοῖς ἔργοις ἡμῶν, καὶ ἐξιλεούμεθα καθ’ ἕκαστον ἔτος τὰς ἀμαρτίας ὅλου τοῦ*

^v L. i. c. 8, 12. [p. 40.]^x [Male, edit. “nihil.”]^y Doctrina 15, [p. 839.]

ἐνιαυτοῦ. Καὶ ψηφίσαντες ἡγίασαν ἡμῖν ἀπὸ τῶν τριακοσίων ἐξήκοντα πέντε ἡμερῶν τοῦ ἐνιαυτοῦ ταύτας ἑπτὰ ἐβδομάδας. Ἀλλὰ οἱ πατέρες τῷ χρόνῳ συνείδον προστεθῆναι αὐτοῖς καὶ ἄλλην μίαν ἐβδομάδα, ἅμα μὲν διὰ τὸ προγυμνάζεσθαι, καὶ οἷον προομαλίζεσθαι τοὺς μέλλοντας εἰσελθεῖν εἰς τὸν κόπον τῶν νηστειῶν, ἅμα δὲ καὶ τιμῶντες τὰς νηστείας τῷ ἀριθμῷ τῆς ἁγίας τεσσαρακοστῆς, ἣν ἐνήστευσεν ὁ Κύριος ἡμῶν. Ἄι γὰρ ὅκτὼ ἐβδομάδες ὑφαιρουμένων τῶν σαββάτων καὶ τῶν κυριακῶν, τεσσαράκοντα ἡμέραι γίνονται, τιμωμένης καθ' ἑαυτὴν τῆς νηστείας τοῦ ἁγίου σαββάτου, διὰ τὸ εἶναι αὐτὴν ἱερωτάτην καὶ μόνην νηστείαν ἀπὸ πάντων τῶν σαββάτων τοῦ ἐνιαυτοῦ. Ἄι δὲ ἑπτὰ ἐβδομάδες χωρὶς τῶν σαββάτων καὶ τῶν κυριακῶν γίνονται τριάκοντα πέντε ἡμέραι λοιπὸν, προστιθεμένης τοῦ σαββάτου τοῦ μεγάλου, καὶ τοῦ ἡμίσεος τῆς λαμπρᾶς καὶ φωτοποιοῦ νυκτὸς, τριάκοντα ἐξ ἡμισυ ἡμέραι εἰσὶν. "Ὅπερ ἐστὶ τὸ δέκατον τῶν τριακοσίων ἐξήκοντα πέντε ἡμερῶν τοῦ ἐνιαυτοῦ, μετὰ πολλῆς ἀκριβείας· τῶν γὰρ 79 τριακοσίων τὸ δέκατόν ἐστι τριάκοντα, καὶ τῶν ἐξήκοντα τὸ δέκατον ἢ ἕξ, καὶ τῶν πέντε τὸ ἡμισυ· ἰδοὺ τριάκοντα ἐξ ἡμισυ ἡμέραι, καθὼς εἵπομεν. "Αὕτη ἐστὶν ἡ δεκατία, ὥς ἂν εἴπῃ τις, παντὸς τοῦ ἐνιαυτοῦ, ἣν ὑγείασαν ἡμῖν εἰς μετάνοιαν οἱ ἅγιοι Ἀπόστολοι, καθάρσιον οὖσαν τῶν ἁμαρτιῶν, ὥς εἶπον, παντὸς τοῦ ἐνιαυτοῦ.—Ἰδοὺ ἔδωκεν ὁ Θεὸς τὰς ἁγίας ἡμέρας ταύτας, ἵνα ἂν σπουδάσει τις μετὰ νήψεως καὶ ταπεινοφροσύνης φροντίσαι ἑαυτοῦ καὶ μετανοῆσαι ἐν αὐταῖς, καθαρθῇ ἀπὸ τῶν ἁμαρτιῶν ὅλου τοῦ ἐνιαυτοῦ· καὶ λοιπὸν ἀναπαύεται ἡ ψυχὴ αὐτοῦ ἀπὸ τοῦ βάρους, καὶ οὕτως καθαρῶς προσέρχεται τῇ ἁγίᾳ ἡμέρᾳ τῆς ἀναστάσεως, καὶ μεταλαμβάνει ἀκατακρίτως τῶν ἁγίων μυστηρίων, νέος ἄνθρωπος γενόμενος διὰ τῆς μετανόας τῶν ἁγίων νηστειῶν τούτων, καὶ μένει μετὰ χαρᾶς καὶ εὐφροσύνης πνευματικῆς ἐορτάζων σὺν Θεῷ πᾶσαν τὴν ἁγίαν πεντηκοστήν. "The holy Apostles, for our ghostly help and the benefit of our souls, have consulted to deliver down unto us this in special manner and very signally, that we should render as it were the tithes of our life," or time, "these same days" viz. of Lent, "and to consecrate them unto God, that so we may be both blessed in our works, and may year by year obtain merciful pardon for our sins of the whole year" passed: "and they," the Apostles, "by their common suffrage sanctified or set apart for us from the three hundred and sixty-five days

of the year these seven weeks" of fastings: the same number we heard from Philo the Jew, observed by the Religious of Egypt under St. Mark; for so have they set apart seven
 80 weeks. "Yea the ancient Fathers have added to them one other week also, both to fit us beforehand, and to exercise us when about to enter into the labour of the following fasts; and also that they might make up the honourable number of a holy forty days' fast; which our Lord did fast. For eight weeks, if you substract from them the Lord's days and the Saturdays, that one only the vigil of Easter Day excepted, which alone of all the Saturdays in the year is kept as a most sacred and honourable fast, make up forty days. But seven-weeks without the Lord's days and the Saturdays are thirty-five days. To which if you add that Saturday which is the holy vigil of Easter, and also the half of that illustrious and enlightened night," as St. Cyril also directed the Lent fast not to be ended before the *βαθεῖα ἑσπέρα*, before it be far in the night, "the sum will be thirty-six days and an half; which accurately is the tenth or tithe of the three hundred and sixty-five days of the year," &c. "This is that tenth or tithe, as we may so say, of the whole year, which the *Apostles* have made healthful to us for our repentance, as a time of our purifying from our sins of the whole year.—*Behold God hath given to us these holy days*, that if any one with diligence and sobriety and humiliation be careful therein to repent, he may be purged from his sins of the whole year; and his soul is eased from their burden, and so he comes pure to the holy day of the resurrection; and being become a new man through the repentance of these holy fasts, he partakes of the holy mysteries not to condemnation [but to life;] and keeps
 81 the feast of the holy fifty days throughout religiously towards God with spiritual joy and gladness."

The fifth authority of this age shall be that of the Fathers of the Provincial Council of Agatha^z. *Placuit etiam ut omnes Ecclesiæ filii, exceptis diebus Dominicis, in Quadragesimâ etiam die sabbato, sacerdotali ordinatione, et districtiōis comminatione jejurent.* "It is also decreed that all the sons or children of the Church do fast in the Lent, all except the Lord's days, under commination of severity by this our sacerdotal decree,

^z Can. 12. [vol. ii. col. 999.]

even on the Saturdays also.” Where that which they added of their own sacerdotal ordaining was the sanction of severe penalty, and the taking in the Saturdays to the fast, probably against their former custom, in compliance with their neighbour, greater Church of Rome ; as the Council of Eliberis in Spain had done before them^a.

The sixth and last authority of this age is that of *Concilium Braccarense primum*^b. *Si quis quintâ feriâ Paschali, quæ est cæna Domini, horâ legitimâ, post nonam jejunos, &c.* “If any one on the fifth day of the great week before Easter, which is called *cæna Domini*,” for that the Lord on that day did institute the holy Eucharist, “shall not continue his fast unto the legitimate hour, viz. celebrating the holy Eucharist fasting after three o’clock in the afternoon, but shall keep the solemnity of that day *secundum sectam Priscilliani*, according to the sect of the Priscillianists,” &c. “let him be anathema.” Where their great severity of an anathema, and their recounting the violators of that day of the Paschal fast as symbolizing⁸² with heresy and heretics, seems to charge such as sided against the Paschal fast, as Epiphanius^c had before charged the Aërians for the same cause, with ἀπιστία, or *unbelief*.

In the SIXTH century after the death of St. John, I first produce the witness of Isidore bishop of Sevil in Spain^d. *Observatio Quadragesimæ, quæ in universo orbe institutione apostolica observatur circa confinium Dominicæ Passionis.* “The observation of Lent, which is in the whole world observed by *institution apostolical* about the times of the solemnity of the Passion of the Lord,” viz. the time of the Bridegroom’s taking away. The same author in his comments on Exodus^e, *Quid autem sibi velit, quod Moyses quadraginta diebus jejunaverit?—Quadragenario enim numero et Moyses, et Elias, et ipse Dominus jejunaverunt.* Præcipitur enim nobis *ex lege et prophetis*, et ex ipso evangelio, *quod testimonium habet a lege et prophetis : (unde etiam in monte inter utramque personam medius Salvator effulsit,) &c.* “Now what may it mean, that Moses fasted forty days?—That number of days both Moses and Elias, and the Lord Himself, did fast ; for also *it is com-*

^a Can. 26. [vol. i. col. 253.]

^b Can. 16. [vol. iii. col. 349.]

^c Heresy 75. [vid. p. 37. sup.]

^d Lib. vi. Etymol. c. 19. [§ 69. vol. iii. p. 291.]

^e Cap. xli. [vol. v. p. 389.]

manded unto us from the law, and the prophets, and from the Gospel itself, which receiveth witness from the law and the prophets: (whence also on the mount betwixt those two persons, our Saviour shined forth in the midst.)” The same he declareth more at large^f: *Jejuniorum tempora secundum scripturas sanctas quatuor sunt, in quibus per abstinentiam et*
83 *lamentum pœnitentiæ Domino supplicandum est: et licet omnibus diebus orare et abstinere conveniat, his tamen temporibus amplius jejuniis et pœnitentiæ servire oportet. Primum enim jejunium Quadragesimæ est, quod veteribus libris cœpit ex jejuniis Moysi, et Eliæ, et ex Evangelio, quia totidem diebus Dominus jejunavit, demonstrans Evangelium non dissentire a lege et prophetis.—In quâ ergo parte anni congruentius observatio Quadragesimæ constitueretur, nisi confini atque contiguâ Dominicæ Passioni?* “There are four times of fastings according to the holy Scriptures, in which we must make our supplications unto the Lord with abstinence and the wailing of penance: and though it be meet that we should at all times pray and abstain, yet must we at these times especially attend on fastings and penance. *The first or chief is the fast of Lent,* which had beginning in the books of the Old Testament from the fasts of Moses and Elias, and from out of the Gospel also, for that so many days the Lord did fast, shewing that the Gospel did not disagree with the law and the prophets.—In what part then of the year should the observation of Lent be more congruously placed, than on that time of the year which is near and contiguous unto the Lord’s passion?” The same Isidore in the sixth book of Derivations^g: *Temporum autem, quæ legalibus ac prophetis institutionibus terminatis temporibus statuta sunt, ut jejunium quarti, quinti, septimi, et decimi mensis: vel sicut in Evangelio dies illi in quibus ablatus est sponsus.* “Of the times which were appointed by institutions legal and prophetic, which now are ceased, were those, the
84 fasts of the fourth, fifth, seventh, and tenth month: or such as are in the Gospel, those days in which the Bridegroom was taken away.” Which Bridegroom being the Lord, and His taking away His death and Passion, this our author hath oft enough told us what is that fast which belongs thereto. Lastly there-

^f Lib. i. de Offic. Eccles. c. 37. [vol. vi. p. 405.]

^g Cap. 19. [§ 69. vol. iii. p. 291.]

fore the same Isidore^h: *Hæc et alia similia multa sunt, quæ in ecclesiis Christi geruntur, ex quibus tamen quædam sunt quæ in scripturis canonicis commendantur; quædam vero non sunt quidem scripta, sed tamen tradita custodiuntur. Sed illa quidem quæ toto orbe terrarum servantur, vel ab ipsis apostolis vel ab auctoritate principalium conciliorum statuta intelliguntur, sicut Domini passio, et resurrectio, et ascensio in cælum, et adventus Spiritus sancti, quæ revoluto die anni ob memoriam celebrantur.* “These and many other like things there are, which are observed in the churches of Christ; whereof yet some there are which are recommended in the canonical Scriptures; and some, which are observed not being written, but yet delivered by tradition. Howbeit those things truly which are observed in the whole world, are understood to have been instituted either by the Apostles themselves, or from that (next) chief authority of Councils, as are the celebrated anniversary memorials of the Lord’s passion, and resurrection, and His ascension into heaven, and of the coming of the Holy Ghost.” Upon the like words whereto in St. Augustine I have noted before, that these solemnities are in the Catholic Church,—“the city of our solemnities,”—found before any institution for them in any General Council: and therefore according to St. Augustine and Isidore, no other beginning of them is to be looked for, as neither can any be found, but 85 from the Apostles.

The second witness of this sixth age shall be St. Gregory the Greatⁱ: *Quadragesimæ tempus inchoamus, &c. Cur ergo in abstinentiâ quadragenarius numerus custoditur, nisi quia virtus decalogi per libros quatuor sancti Evangelii impletur?—Quia tunc decalogi mandata perficimus, cum profecto quatuor libros sancti Evangelii custodimus.—Præcepta autem Dominica per decalogum sunt accepta. Quia ergo per carnis desideria decalogi mandata contempsimus, dignum est ut eandem carnem quaterdecies affligamus.—A præsentī etenim die usque ad Paschalis solemnitatis gaudia sex hebdomadæ veniunt.—Ut qui nobismet ipsis per acceptum annum viximus, Auctori nostro nos in ejus decimis per abstinentiam mortificemus. Unde, fratres carissimi, sicut offerre in lege jubemini decimas rerum, ita ei offerre conten-*

^h Lib. i. de Offic. Eccles. c. 44. [vol. vi. p. 411.]

ⁱ Homil. 16. in Evangell. [vol. i. col. 1494, sq.]

dite et decimas dierum. Unusquisque in quantum virtus suppetit, carnem maceret, ejusque desideria affligat, concupiscentias turpes interficiat. "We begin the time of Lent," &c. "Now why is the number of forty observed," in this fast, "but because the force of the Decalogue" or ten words "is fulfilled by the four books of the holy Gospel?—Because we then perform the commandments of the Decalogue, when indeed we keep the four books of the holy Gospel. The commands of the Lord are by the Decalogue received; because therefore we have contemned the commands of the Decalogue through the desires of the flesh, it is meet that we afflict the same flesh by forty times.—For from this present day unto the joys of the Paschal solemnity there are six weeks coming.—That we
86 who through the year passed have lived" too much "to ourselves, should mortify ourselves to our Creator in the tenth of the year through abstinence. Whence, most dear brethren, as ye are bid by the law to offer the tenths of your substance, so contend to offer to Him also the tenths of your days. Let every one as much as his strength serves, macerate his flesh, afflict his appetites, and slay his filthy lusts."

A third record of this age may be the fourth Council of Toledo^k: *Comperimus, quod per nonnullas ecclesias in die sextæ feriæ Passionis Domini, clausis basilicarum foribus, nec celebratur officium, nec Passio Domini populis prædicatur; dum idem Salvator noster apostolis suis præceperit, dicens: Passionem et mortem et resurrectionem meam omnibus prædicate. Ideo oportet eodem die mysterium Crucis quod ipse Dominus cunctis nunciandum voluit, prædicari, atque indulgentiam criminum clard voce omnem populum postulare: ut pœnitentiæ compunctione mundati, venerabilem diem dominicæ resurrectionis, remissis iniquitatibus suscipere mereamur; corporisque ejus et sanguinis sacramentum mundi a peccatis sumamus. Quidam in die ejusdem dominicæ Passionis ad horam nonam jejunium solvunt; convivii abutuntur: et dum sol ipse eodem die tenebris palliatus lumen subduxerit, ipsaque elementa turbata mœstitiam totius mundi ostenderint, illi jejunium tanti diei polhuunt, epulisque inserviunt. Et quia totum eundem diem universalis Ecclesia propter Passionem Domini in mœrore et abstinencia peragit; quicumque in eo jejunium, præter parvulos, senes, et languidos,*

^k Cap. 7, 8, and 11. [vol. iii. col. 581, sqq.]

ante peractas indulgentiæ preces, resolverit, a paschali gaudio repellatur : nec in eo sacramentum corporis et sanguinis Domini percipiat, qui diem Passionis ejus per abstinentiam non honorat.—

In omnibus prædictis Quadragesimæ diebus—opus est fletibus, ac 87 jejuniis insistere, corpus cilicio et cinere induere, animum mœoribus dejicere, gaudium in tristitiam vertere, quousque veniat tempus resurrectionis Christi, quando oportet Alleluiah in lætitiâ canere, et mœrorem in gaudium commutare. Hoc enim Ecclesiæ universalis consensio in cunctis terrarum partibus roboravit.

“We have understood that in certain Churches on the sixth day of the week before Easter, the day of the Passion of the Lord, the church doors are shut up, and no office celebrated, nor the Passion of the Lord preached unto the people; although the same our Saviour commanded His Apostles to preach His Passion, Death, and Resurrection unto all people; and therefore the mystery of His cross, which the Lord would have shewn forth unto all men, ought on that day to be preached; and all the people ought earnestly to ask” of God “the pardon of their sins, that being cleansed through the compunction of repentance, we may attain to receive the venerable day of the Lord’s resurrection, having our sins remitted; and being clean from sin, may receive the Sacrament of His Body and Blood. Some on the same day of the Passion of the Lord break off their fasts at three o’clock in the afternoon, and betake themselves to entertainments,” or banquets, “and while the sun itself on that day being hid withdrew its light, and the elements being troubled shewed forth the sadness of the whole world; they profane the fasts of so great a day, and give themselves to feasting. Forasmuch then as the universal Church keeps that whole day in sadness and abstinence for the Passion of the Lord, whosoever on that 88 day, except little children, old men, and the sick, shall break the fast before the supplications for pardon are finished, let him be debarred from the Paschal joy, and not receive therein the Sacrament of the Body and Blood of the Lord, who did not honour the day of His Passion with fasting.—On all the fore-said days of Lent it is behoveful that we should give ourselves unto weeping and fasting, and cover our body with sackcloth and ashes, and cast down our soul with sorrow, until the time of Christ’s resurrection be come, when first, we must

sing Hallelujah with joy, and change our sadness into rejoicing; for that the consent of the universal Church hath strengthened this observance:" he saith only, strengthened by the consent of the universal Church, which doth not denote the first beginning.

The fourth record of this age is the eighth Council of Toledo¹, held twenty years after that former. *Detecta est ingluviæ horrenda voracium, quæ dum fræno parsimoniæ non astringitur, religioni contraire censetur. Nam dicente Scripturæ: Qui spernit minima, paulatim decidet in maxima: illi tanto edacitatis improbæ sumptu grassantur, ut cœlestia et pæne summa contemnere videantur. Etenim cum Quadragesimæ dies anni totius decimæ deputentur, &c.—Illi vero, quos aut ætas incurvat, aut languor extenuat, aut necessitas arctat, &c.* "A horrid gluttony of certain greedy persons is detected, which while it suffers itself not to be held in by the bridle of parsimony, is judged to be opposite to religion. For the Scripture saying, 'He that despiseth little things shall fall by little and little into those things which are greatest;' these men by their so great expense of wicked gluttony, make such outrage, that they seem to contemn things heavenly and almost of chief concernment. For whereas the days of Lent are recounted the tenth part of the whole year," &c.—"But as for such other whom either age doth bow, or sickness consumes, or necessity straitens," such the Council excuses.

A fifth and last witness of this century is Joannes Moschus^m. "Εχων δὲ Πιστικὸν κοινωνοῦντα τῇ ἁγίᾳ καθολικῇ καὶ ἀποστολικῇ Ἐκκλησίᾳ: οὗτος ὁ Πιστικὸς κατὰ τὸ ἔθος τῆς χώρας ἔλαβεν κοινωνίαν τῇ ἁγίᾳ πέμπτῃ—συνέβη δὲ μετὰ τὸ ἅγιον Πάσχα τὸν Πιστικὸν, καὶ θ' ἔξ. "He had" a servant named "Pisticus, which did communicate with the holy Catholic and Apostolic Church; this Pisticus received the Communion, as the custom of the country was to receive, on that fifth day of the week which is called the holy fifth," viz. the Thursday of the holy week, for so it seems in the language of the Catholic and Apostolic Church it was then called and held holy; "now it came to pass after the holy Easter, that Pisticus," &c.

In the SEVENTH century, which is the last I shall now travel

¹ Cap. 9. [vol. iii. col. 964.]

^m In Prato Spirituali, cap. 79. [p. 1089.]

through, Venerable Bede our countryman offers himself the first witness, in his *Homilia Æstivalis* on *Dominica Exaudi*.ⁿ *Sicut enim imminentibus solenniis paschalibus Quadragesimam jejuniorum observantiâ celebravimus, sic eisdem peractis, Quinquagesimam non sine certâ causâ mysterii festâ devotione agimus.*—^o *Utramque sane hanc solennitatem, scilicet et Quadragesimâ et quinquagesimâ, non quorumlibet hominum, sed ipsius Domini ac Salvatoris nostri patriam nobis sanxit auctoritas.* “As in the approaching of the Paschal solemnities, we celebrated a Lent with the observance of fastings, so those being finished, we observe a fifty days’ solemnity with festival devotion, not without a ground of a certain mystery therein.—Indeed both these solemnities, viz. the Quadragesima and Quinquagesima,” the forty days of Lent, and the fifty days following, “authority hath established to us as the country, *not of any persons we please, but of God Himself and our Saviour.*” The same Venerable Bede, in his Comment on Luke the fourth^p, and again in his first Homily of Lent^q, lays down the same position here ensuing, and the same also with St. Augustine and Isidore foregoing. The words of Bede also are these: *Quadragesima jejuniorum habet auctoritatem—et ex Evangelio.—In quâ autem parte anni congruentius observatio Quadragesimæ constitueretur, nisi confinis atque contigua Dominicæ Passionis?* “The fasts of Lent have their authority—also from the Gospel.—And in what part of the year more agreeably might the observation of Lent be ordained, than on the border of, and contiguous unto, the Passion of the Lord?” And on *Dominica Exaudi*: *Dominus prædixit quia discipuli ipso secum conversante jejunare non possent, ablato autem eo jejunarent.—Ait illis;—Venient autem dies, cum auferetur ab eis sponsus, et tunc jejunabunt.—Constat profecto, quia post ablationem ejus spontaneis sese subdidere jejuniis.* “The Lord foretold that His disciples, whilst He was conversant with them, could not fast; but should when He should be taken from them.—‘The days will come when the Bridegroom shall be taken from them, and then shall they fast.’—It is evident indeed, that after His taking from them they submitted them-

ⁿ [Vol. vii. col. 34.]^o [Col. 35.]^p [Vol. v. col. 258.]^q [Vol. vii. col. 223.]^r [Col. 37.]

selves to willing fastings." This I here allege, because Bede makes this practice of the Apostles the exemplification of some of the Churches' following set annual fasts. In his Homily upon the Tuesday after Palm Sunday, he thus speaks of the Parascene, which we call Good Friday^s: *Cum accepisset acetum [Dominus], dixit; Consummatum est: hoc est, sextæ diei quod pro mundi refectione suscepi jam totum est opus expletum. Sabbato autem in sepulchro requiescens resurrectionis, quæ octava die ventura erat, expectabat adventum.*

"When the Lord had received" on this sixth day of the week before Easter "the vinegar, He said, 'It is finished:;' that is, the whole work of the sixth day, which I have undertaken for the new creation of the world, is now consummated;" even as it appears in Genesis i., that on the same sixth day of the week wherein God made man at the first, He finished all His works. "And on the Sabbath He rested in the grave, waiting for the coming of His resurrection which was to be the eighth day." An *evidenter præceptum* in the New Testament we do not find for the sixth or for the eighth day's observation; but the Church hath so interpreted for the one these words of my text, "When the Bridegroom shall be taken from them, then shall they fast^t;" and for the other, the eighth or Lord's day, that of Psalm cxviii., "This is the day which the Lord hath made^u;" and that of Rev. i. 10.—

92 I may conclude the witness of Bede with what he concluded this fast^x. *Ecce jejunium quadragesimale Domino auxiliante jam plurimâ ex parte complevimus; testis est unicuique conscientia sua, quia quanto districtius se sanctis his diebus Domino mancipasse meminit, tanto amplius gaudens sanctum Dominicæ resurrectionis tempus expectat.—Quicumque ergo, fratres dilectissimi, continentie armis accincti ab initio jam Quadragesimæ cum tentatore superbo certare cœperunt, videant caute ne cœpta deserant, priusquam hoste prostrato ministeriis donentur Angelicis.* "Behold we have now through the help of God finished for the most part this fast of Lent; every

^s [Col. 286.]

^t The Church, in Tertullian, lib. de Jeuniis; see above, p. 21. and Epiphanius, Hæres. 75; see above, p. 37.

^u S. Athanasius, lib. de Sabbat. et Circumcisione, [vol. ii. p. 57.] διὰ τοῦτο

τὴν ἐν ἑξ ἡμέραις κτίσιν ἀνακαινίσας, ἡμέραν τίθησι τῇ ἀνακαινίσαι, ἣν διὰ τοῦ ψαλμοῦ προαναφανεί λέγον τὸ πνεῦμα· Αὕτη ἡμέρα ἦν ἐποίησεν ὁ Κύριος.

^x Hom. in Dominica Palmarum, [col. 264.]

man's conscience bears him witness, that by how much more strictly he remembers that he hath humbled himself before the Lord on these holy days, with so much the more joy he expects the holy time of the Lord's resurrection.—Whosoever therefore of you, my most beloved brethren, have now from the beginning of Lent, being fortified with the armour of abstinence, encountered the proud tempter, let them now take good heed that they forsake not what they have enterprized, till having vanquished the enemy, angels come and minister unto them ;” alluding to that ministry unto Christ.

Mat. 4. 11.

Our second author in this age is Theodulphus bishop of Orleans, (part afterwards of the Council of Frankfort,) in his Epistle to the Priests. *ⁱ Ipsa autem Quadragesima cum summa observatione custodiri debet, ut jejunium in ea, præter dies Dominicos, qui abstinentiæ substracti sunt, nullatenus resolvatur.—Nulla in his occasio sit resolvendi jejunii: quia alio tempore solet jejunium caritatis causa dissolvi, isto vero nullatenus debet. Quia in alio jejunare in voluntate et arbitrio cujuslibet positum est, in hoc vero non jejunare, præceptum Dei transcendere est. Et in alio tempore jejunare, præmium abstinenti acquirere est: in hoc vero, præter infirmos ac parvulos, quisquis non jejunaverit, pœnam sibi acquirit, quia eosdem dies Dominus et per Moysem, et per Eliam, et per semetipsum, sacro jejunio consecravit.* “The Lent fast itself ought to be kept with all observance, that therein except the Lord's days, which are subtracted from fastings, the fast be in nowise broken.—Let no occasion be taken of violating this fast; for that at other times our fast is wont to be dissolved upon occasion of charity^ⁱ, but in Lent it ought not so to be wont. Because at other times to fast, is committed to every one's will and choice; but in this time not to fast, *is to transgress the precept of God.* At other times to fast acquires a reward to him who so abstains; but at this time, whose fasts not, except little ones, or those which are infirm, doth procure unto himself punishment; because *the Lord* both by Moses, and by Elias, *and by Himself*, hath consecrated those same days to fasting.” *ⁱ Qui nullatenus jejunare credendi sunt, si ante manducaverint, quam vespertinum celebretur officium.—*

^ⁱ N. 37. [col. 940.]

^ⁱ Ibid., n. 39. [col. 941.]

^² Or kindness of reception.

^b *Abstinencia vero in his diebus omnium deliciarum esse debet.*

“Whoso eateth before the evening office be celebrated, is not to be deemed to have fasted.—In these days we ought to abstain from all delights.”

The third witness of this century shall be Joannes Damascenus^c, concerning the Aërians or Eustachians. *Aëriani ab Aërio Pontico.—Fuit autem sacerdos Eustachii episcopi ejus* 94 *cui Arianae hæreseos crimen objectum est, filius.—Jejunium feriâ quartâ et sextâ et quadraginta diebus servari, et Pascha celebrari prohibet. Stata hæc damnat omnia.—Quod si quis jejunium servare velit, id ab eo certis statisque diebus servari negat oportere, sed quando volet. Negat enim se lege teneri; negat etiam quicquam inter presbyterum et episcopum interesse.* “The Aërians are so called from Aërius Ponticus; he was a priest, the son of Eustachius, a bishop, the same that was charged with Arianism. He forbids the observation of the fasts of the fourth and sixth days of the week, and that of the forty days, and the celebration of Easter. All these set fasts or feasts he condemns.—If so be any one will keep a fast, he denies that that ought to be done by him on any certain or set days, but when he will. For he denies that he is bound by a law” in that matter; “he denieth also that there is any difference betwixt a presbyter and a bishop.” Here he is enrolled in the black catalogue of heretics, (and heresy is always against somewhat apostolical,) who pertinaciously denied set fasts, and particularly this fast of Lent. If any shall think this severity peculiar to this age, and author of the Greek school beginning, let him consider, beside what I have produced above from Epiphanius^d and St. Augustine^e, the catalogue of heretics made also by Philastrius bishop of Brixia^f, about the year of Christ 380. *Asserentes quartâ decimâ lunâ celebrandum esse Pascha, non sicut Ecclesia Catholica celebrat.—Et cum hoc faciunt, diem non dominicam semper custodiunt Paschæ, non computantes horas et dies, [dies viz. præcedentes.]—Et ex hoc errore non cognoscunt diem Paschæ Domini nostri* veram et salubrem, unam orbi terrarum 95 *statutam, et confirmatam a Domino.* He reckons certain

^b N. [Ibid.] 40.

^c Lib. de Hæresibus, [p. 462.]

^d [Vid. pp. 37, 48, sup.]

^e [V. p. 47, sq. sup.]

^f De Paschalis Festi hæresi, [p. 489.]

heretics, “who affirmed that Easter was to be celebrated, not as the Catholic Church celebrates it.—Not always observing the Easter on the Lord’s day, not computing the hours and days,” viz. preceding Easter, which are the days we speak of.—“And from this error they are ignorant of the true and salutary, only day of Easter, *appointed for the whole world, and confirmed of the Lord.*”

The fourth record of this age is the Magnus Canon Andreæ Archiepiscopi Cretensis; for which, as the Triodion of the Greek Church doth witness, there was appointed a peculiar solemnity on the fifth day of the fifth week in Lent, the history whereof is this: Andreas Hierosolymitanus, who in the end of the foregoing century was sent by Theodore patriarch of Jerusalem to assist in the sixth General Council, became afterwards in this century the renowned metropolitan of Crete, and composed a holy office, which in this century he brought into the Greek Church, and it hath continued therein all ages sithence, and had a peculiar day appointed for it, which they called the solemnity of the great canon, *ἐορτὴ τοῦ μεγάλου κανόνος* which they placed on the Thursday seven night before Easter, *τῇ πέμπτῃ τῆς πέμπτης ἑβδομάδος τῆς τεσσαρακοστῆς*. A composure he had made, as the Triodion of the Greek Church to this day witnesseth, out of the histories of the whole Old and New Testaments, which consisted of the grounds, patterns, and encouragements of this Paschal fast of Lent, partly to be read publicly, and partly to be sung in their service, when now the fast of Lent had continued almost five weeks, and drew toward the end, and yet the chief part of it remaining to be performed, viz. the Parasceue and Sabbatum of the fifth week, which they called *Lazari præparatoria, et Sabbatum Lazari*, and the following *ἀγία καὶ μεγάλη ἑβδομάς*, the great and holy week, called anciently by Epiphanius^g *ἑβδομάς τῶν πασχῶν*, and more anciently by Dionysius the patriarch of Alexandria, who sate there bishop in the year 248, ^h*ἐξ τῶν νηστείων ἡμέραι* (*ἐξόχως*,) the six principal days of the fasts. To encourage them therefore after so much performed to what remained behind, he composed, and they have retained, and do read and sing,

^g [Qu. *ἑβδομάς τοῦ Πάσχα*, Hær. 75. ^h [P. 108.]
vol. i. p. 907.]

¹μέγαν κανόνα—κατάνυξιν ἄπειρον ἔχοντα·—ἀεὶ πρὸς Θεὸν ἀνατρέχειν διὰ μετανοίας, διὰ δακρύων, καὶ ἐξομολογήσεως, καὶ τῆς ἄλλης δηλονότι εὐαρεστήσεως.—Ἐτάχθησαν δὲ καὶ κατὰ τὴν παροῦσαν ἡμέραν ψάλλεσθαι καὶ ἀναγινώσκεισθαι δι' αἰτίαν τοιαύτην· ἐπειδὴ γὰρ πρὸς τὸ τέλος ἐγγίζει ἡ ἀγία τεσσαρακοστή, ἵνα μὴ οἱ ἄνθρωποι ῥάθυμοι γεγονότες, πρὸς τοὺς πνευματικοὺς ἀγῶνας ἀμελέστερον διατεθῶσι, —ὁ μὲν μέγιστος Ἀνδρέας, οἷά τις ἀλείπτῃς, διὰ τῶν ἱστοριῶν τοῦ μεγάλου κανόνος,—γενναιοτέρους τοὺς κάμνοντας παρασκευάζει, καὶ ἀνδρικῶς τοῖς ἔμπροσθεν ἐπεκτείνεσθαι—ἀρμολίως οὖν ἄρα καὶ προσηκόντως ὁ μέγας οὗτος κανὼν, καὶ μεγάλην κεκτημένος κατάνυξιν, καὶ τῇ μεγάλῃ τῶν τεσσαρακοστῶν κατατέτακται. Τοῦτον τὸν ἄριστον κανόνα καὶ μέγιστον, καὶ τὸν τῆς ὁσίας Μαρίας λόγον, ὁ αὐτὸς πατὴρ ἡμῶν Ἀνδρέας πρῶτος εἰς τὴν Κωνσταντίνου κεκόμικε.—²Παράγω σοι—ὑποδείγματα, ἐνάγοντά σε, ψυχῇ, πρὸς κατάνυξιν· δικαίους οὖν ζήλωσον—ἐξιλέωσαι Χριστὸν, προσευχαῖς τε καὶ νηστεύεις, καὶ ἀγνεία, καὶ σεμνότητι.—Χριστὸς—
97 ³σαρκὶ προσομιλήσας·—ὑπογραμμὸν σοι, ὦ ψυχῇ, καὶ εἰκόνα προδεικνύων.—Νηστεύσας ὁ Κύριος ἡμέρας τεσσαράκοντα·—ψυχῇ μὴ ἀθυμῆσης, ἃν σοι προσβάλλῃ ὁ ἐχθρὸς· προσευχαῖς τε καὶ νηστεύεις ἐκ ποδῶν ἀποκρουσθήτω σοι·—καρδίαν μοι δώρησαι ἀεὶ συντετριμμένην, πτωχείαν δὲ πνευματικὴν, ἵνα ταῦτά σοι προσοίσω, ὡς δεκτὴν θυσίαν, μόνε Σῶτερ. “They read and sing this great canon, containing infinite contrition,”—and excitation “to flee unto God, *by repentance, by tears, and confession,*” &c.—“And they were appointed on this” fifth “day” of the fifth week of Lent “to sing and to read this for these ends; for inasmuch as the holy Lent then draws towards end, that men should not become weary or negligent in the finishing of these spiritual combats, this very great” bishop of Crete “Andrew, as one that anoints or strengthens the combatants, stirs up their generosity by the histories of this great canon,—that they may courageously run forward to the race before them.—Agreeably therefore and fitly is this called the great canon, as containing great compunction, and ap-

¹ [Sign. τ. iiiii.]

² [Sign. τ. vii. The following sentence, παράγω . . . ζήλωσον, is given as it stands in the Triodion, and translated

accordingly. The author had slightly mistaken the construction, misled, apparently, by the marks which are introduced in the ancient service books.]

pointed for the great fast of Lent. This best and greatest canon, together with the exhortation of the holy Mary of Egypt, this our father Andrew first," soon after the year of the Lord 700, "brought into Constantinople.—I bring before thee, O my soul, examples—leading thee to compunction; emulate thou zealously holy men, propitiate Christ by prayers and fastings, by purity and holiness.—Christ—conversing on earth in our flesh hath left thee, O my soul, His pattern and example.—The Lord" it is "who fasted forty days;—O my soul, be not discouraged, if the enemy assault thee, repel him far from thee by prayers and fastings.—Give Thou unto me, 98 O Thou my only Saviour, a heart contrite, and poverty of spirit, that I may have these to offer unto Thee as an acceptable sacrifice." Thus far the Triodion from that Andrew bishop of Crete.

Thus have we passed through the seven first centuries after the death of St. John, the last of those children of the bride-chamber; all the ages, not only of the truly called General Councils, but of any that any Church in the world ever pretended to be such, (except the Church of Rome only, which hath more than doubled the number to herself;) so that if this Paschal fast had so generally passed in all ages as derived from the Apostles, and had not truly been so derived, some one of the General Councils at least, instead of their supposing and strengthening that hypothesis, had noted the imposture and false witness, so openly concerning apostolic tradition of which the Church universal is the keeper and perpetual pillar.

I shall not trouble myself and you to give you the testimonies of the succeeding ages, because of their redundant number, and because they are confessed on all parts and will not be required by any adversary, and also are removed farther from the fountain and prime antiquity^k.

^k Such as are the testimonies of Rabanns Maurus, archbishop of Mentz, about the year 847. lib. ii. de Institutione Clericorum, c. 18. [vol. vi. p. 18.] *Observatio Quadragesimæ, quæ in universo orbe Institutione apostolica observatur, circa confinium Dominicæ Passionis.* "The observation of Lent, which is kept in all the world from

institution apostolical, about the time near unto the Passion of our Lord," the time of the Bridegroom's taking away.

And Theodorus Studites, anno 826. Sermon. Catechet. 72. [p. 164.] in quartâ feriâ Hebdomadæ majoris. *Fra-99 tres Patresque, sacer est hodiernus dies, atque venerandus: etenim hinc*

Within the foresaid primitive ages I am not ignorant of what I have omitted, and is wont to be alleged by others, as the sup-

auspicatur herus pro nobis supplicia sustinere Crucis, ut fert hoc Davidicum dictum, Quare fremuerunt gentes, &c., convenerunt in unum adversus Dominum, et adversus Christum ejus. Siquidem convenere simul, sceleratum in Dominum consilium agitantes, &c., veterator Judas, &c. Idem Catechet. 71. [p. 162.] appellat feriam sextam ante Κυριακὴν Βαῦλον, Lazari præparatoriam, quia Parasceue est ante Lazari resuscitati memoriam.

St. Bernard, in his first Sermon of Lent, [vol. i. col. 139.] Hodie, dilectissimi, sacrum Quadragesimæ tempus ingredimur, &c. Non nobis singularis est hæc observatio; una omnium est quicunque in eandem fidei conveniunt unitatem. Quidni commune sit Christi jejunium omnibus Christianis?—An respuere tristitia volumus, et communicare jucundis? Si ita est, indignos nos capitis hujus participatione probamus. "To-day, O most beloved, we enter on the holy time of Lent, which is not an observance peculiar unto us, but one and the same to all Christians, as many as agree in the unity of the same faith. And how should not this fast of Christ be common to all Christians? Will we reject the part that hath any sadness, and communicate only in the pleasurable? If it be so, we prove ourselves unworthy to partake with this Head." And in his third Sermon of Lent, [ibid. col. 144, sq.,] Rogo vos dilectissimi, totâ devotione suscipite Quadragesimale jejunium, quod non sola abstinentia commendat, sed multo magis sacramentum. [Scilicet ut Petrus Chrysologus Ravennatium episcopus hom. undecimâ [p. 10.] appellat jejunium non præsumptum, sed mysticum; et Clemens Alexandr. [Strom. vii. p. 744 B.] ἀντὶ τῶν νηστειών.]

Nam si devote usque modo jejunavimus, utique sancto hoc tempore jejunandum nobis est multo devotius. Si quid enim additur ad solitum abstinentiæ modum, nunquid non valde indignum est ut nobis onerosum sit quod Ecclesia portat universa nobiscum? Hactenus usque ad nonam jejunavimus soli; nunc usque ad vesperam jejunabunt nobiscum pariter universi reges et principes, clerus et populus, nobiles et ignobiles, simul in unum dives et pauper.—Sed quid de his loquor quos habemus in hac jejunii observatione consortes, quasi non multo excellentiores habeamus in

eâ duces, immo et consecratores? [Moysen, Eliam, et Jesum Dominum adducit.]—Jam vero si commendat jejunium præsens Moyses et Elias, quamvis magni, tamen conservi nostri; quantum commendat illud Jesus Dominus noster, qui et ipse diebus totidem jejunavit? Qualis ille est, non dicam monachus, sed Christianus, qui minus devote jejunium suscipit quod ei tradit ipse Christus? Denique tanto devotius imitandum nobis est dilectissimi, Christi jejunantis exemplum, quanto certius est propter nos eum jejunasse, non propter seipsum. "Is it not a very unworthy thing, that that should seem burdensome unto us, which the universal Church bears together with us? Hitherto we have fasted alone unto the ninth hour, now together with us, even unto the evening, there will be found to fast all kings and princes," viz. that are of the Church, "clergy and people, noble and common people, the rich and the poor all together.—But what speak I of those which we have companions in this observance of the fast, as if we had not much more excellent captains or leaders therein, and consecrators" of this fast?—And after his instance in Moses, Elias, and our Lord Jesus, he adds, "Now if Moses and Elias, who, although great, yet are our fellow-servants, commend this fast, how much more doth our Lord Jesus, who Himself also fasted so many days? Of what sort (I say not monk but) Christian is he, who less devoutly performs this fast, which Christ Himself delivers to him? So much more devoutly ought the example of Christ's fasting to be imitated by us, my beloved, by how much it is more certain that Christ fasted, not for Himself, but for us."

Arnoldus Carnotensis, lib. de jejuniis et tentationibus (inter opera S. Cypriani), n. 4. [col. 100.] Jejuniis vitiorum sentina siccatur, petulantia mareet, concupiscentiæ languent, fugitivæ abeunt voluptates.—Jejunium, si discretionem regatur, omnem carnis rebellionem edomat, tyrannidem gulæ spoliat et exarmat. Jejunium extraordinarios motus in cippo claudit et arctat, et appetitus vagos dstringit et ligat. n. 7. [col. 101.] Formâ igitur jejuniorum propositâ, fixoque exemplo, postquam quadraginta dierum abstinentiam Dominus consummavit, &c. n. 9. [col. 103.]

posed Constitutions Apostolical by Clement, in the fifth book, in chap. 13th and 20th¹: and the supposed Epistle of Ignatius to the Philippians^m, the dubious sermons of St. Augustine, De Temporeⁿ, and many of those which are doubtful among St. Ambrose's sermons, and other authors: for that I have produced none but such as of whose genuine title, authority, and antiquity, I was myself satisfied. The testimonies which I have alleged are such as are direct and simple. Others there are of great force, complicated of several truths asserted in the primitive times, from whence would follow our conclusion. Those truths are three: first, that Easter, or the night beginning Easter, was ever to the Church a more solemn time of¹⁰¹ baptizing than others; the second, that generally the Church taught and directed the Catechumeni to prepare themselves by premitted solemn fastings for the reception of holy baptism; thirdly, that the Catholic Church or company of Christian believers did join themselves in the days of fastings and prayers, as with the penitents that sought absolution, so also with the Catechumeni and Competentes which sought baptism. From which assertions if proved it follows, that a Paschal fast before Easter was ever observed in the Church, as of duty of repentance for ourselves, so of duty of charity towards others; in all which duty without all doubt the Apostles had not failed to instruct them.

As to the first of those propositions, that Easter was ever to the Church a more solemn time of baptizing, Tertullian saith^o, *Diem Baptismo solenniore Pascha præstat, cum et Passio Domini, in quam tinguimur, adimpleta est. Nec incongruenter quis ad figuram interpretabitur, quod cum ultimum pascha Dominus esset acturus, missis discipulis ad præparandum, Invenietis, inquit, hominem aquam bajulantem. Paschæ celebrandæ locum de signo aquæ ostendit.* "Easter brings a more solemn time for baptism; when also the Passion of the Lord, into which we are baptized, is [remembered as then] fulfilled. Nor incongruously shall any one interpret that to have been done significantly which our Lord did, when He

sicut in ipsius (Christi) voluntate fuit consecrare jejunia, ita et in potestate fuit tempore opportuno sumere cibum. —Et abstinentiæ et refectionis penes ipsum erat et arbitrium et facultas.

¹ [Foll. 79 B, 85.]

^m [§ 13. vol. ii. p. 119.]

ⁿ [Vol. v. Append. col. 209—314.]

^o Lib. de Baptismo, cap. 19. [p. 232.]

sent forth His disciples to prepare for His celebrating the last Passover. ‘Ye shall find,’ saith He, ‘a man bearing a pitcher of water; [follow him];’ designing to them the place of celebrating the Passover from the token of water.” That reason above of Tertullian, “because we are baptized into the Death and Passion of our Lord,” he seems to have learnt

from Ignatius, in his undoubted Epistle to the Ephesians^p:

ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκκυφορήθη,—ἐγεννήθη, καὶ ἐβαπτίσθη, ἵνα τῷ πάθει τὸ ὕδωρ καθάρισι.

“for our God Jesus Christ was conceived,—born and baptized, *that afterwards He might, through His Passion, purify or sanctify water,*” viz. for the use of holy baptism. So in

the Church the solemnity of Christ’s Passion (which ye have heard from Constantine’s Epistle to the Churches^q from the instructions of the bishops of the Christian world met at Nicæa, was ever celebrated in the Church ἐκ πρώτης τοῦ πάθους ἡμέρας, from the very day on which Christ suffered, and that,

102 Christ Himself delivering it and teaching it to His Church, τὴν τοῦ ἀγιωτάτου πάθους ἡμεραν ὁ ἡμέτερος παρέδωκε Σωτήρ,) did accordingly precede the solemn time of baptizing; which that early age of the Church may be thought probably to have learnt from grounds laid by St. Paul, “Know you not, Rom. 6. 3, 4. that so many of us as were baptized into Jesus Christ, were baptized into His death? therefore we were buried with Him by baptism into death, that, like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life.” And, “Having been buried with Him in bap- Col. 2. 12. | tism, wherein also ye were raised with Him through the faith of the operation of God, who raised Him from the dead^r.”

The second proposition was, that generally the Church taught and directed the Catechumeni to prepare themselves by premitted solemn fastings for the reception of holy baptism, as appears by Tertullian in the same place^s, where, after he

^p [§ 18. vol. ii. p. 15.]

^q [v. p. 33, sup.]

^r This custom of the first ages of the Church was also followed in the succeeding ages, as appears by St. Ambrose, *Tractatu de Hortat. ad Virgin.* [c. 7. vol. ii. p. 288.] Venit Paschæ dies: in toto orbe Baptismi Sacramenta celebrantur, &c. Uno die sine aliquo dolore multos filios et filias solet

Ecclesia parturire. “The day of Easter is come, the sacrament or mysteries of baptism are celebrated in all the world, &c. In one day, without any pangs, the Church [Virgin, and mother] is wont to bring forth multitudes of sons and daughters.” St. Cyril, in his *Catecheses* at large sheweth the same.

^s *Lib. de Baptismo*, [vid. p. præced.]

had said^t, *Diem baptismo solenniore Pascha præstat, cum et Passio Domini, in quam tinguimur, adimpleta est*: he adds, about the beginning of the next chapter^u, *Ingressuros baptismum, orationibus crebris, jejuniis et geniculationibus et pervigiiliis orare oportet, et cum confessione omnium retro delictorum*. “Those which are so about to receive holy baptism, [viz. on the feast of Easter before mentioned,] it behoves to ¹⁰³ prepare themselves by frequent prayers, fastings, geniculations and watchings, and with confession of all their sins.” Which fastings, and *pervigilia*, or whole nights’ watchings before the Pascha, are this Paschal fast, and the great vigils of the eve before Good Friday and the eve before Easter Day and some others before them. Yea, an elder than Tertullian, Justin Martyr, in his Apology to Antoninus the Emperor^x: “Ὁν τρόπον δὲ καὶ ἀνεθήκαμεν ἑαυτοὺς τῷ Θεῷ, καινοποιθέντες διὰ τοῦ Χριστοῦ, ἐξηγησόμεθα.” Ὅσοι ἂν πεισθῶσι καὶ πιστεύουσιν ἀληθῇ ταῦτα τὰ ὑφ’ ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνῶνται, εὐχεσθαί τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται—ἔπειτα ἄγονται ὑφ’ ἡμῶν ἔνθα ὕδωρ ἐστὶ, καὶ θ’ ἐξ. “Now after what manner we have consecrated ourselves to God, being renewed or become new creatures through Christ, we will declare.—As many as are persuaded, and do believe, that those things which are taught by us are true, and undertake that they are able so to live, they are taught *with fasting* to pray and ask of God pardon of their former sins;—after this they are brought by us, where water is,” &c. This custom also of the primitive Church may be supposed probably to have had for its pattern St. Paul’s own fasting three days, wherein he did neither eat nor drink, saith the text, Acts ix. 9. and his prayers, ver. 11. before that Ananias was sent of the Lord to baptize him, and that so was he baptized, ver. 18. The like in the following chapter, the tenth; Cornelius’s fasting preceding Cornelius’s baptism. And ¹⁰⁴ the first preacher of baptism was before that a preacher of penance^y. Yea, Tertullian goeth farther, *Ipse mox Dominus*

^t Chap. 19.^u Chap. 20.^x [Apol. i. § 61. p. 71.]^y This custom of the first ages was continued also in the following, Leothe Great, Sermon IV. of Lent, [p. 37.] where he calls those days of the Paschal institution, *Dies mysticos et purificandis animis atque corporibus sacratius institutos*: “Mystical days, and of more

baptisma suum, et in suo omnium, jejuniis dedicavit.—Præstituit [Dominus] exinde jejuniis legem,—docuit etiam adversus diriora dæmonia jejuniis præliandum. Quid enim mirum, si eâdem operatione spiritus iniquus educiter, quâ sanctus inducitur? “The Lord Himself dedicated His own baptism, and in His own the baptism of all Christians by fastings.—From thence He prescribed the law for fastings; He taught also that against the fiercer evil spirits we must combat by fastings. For what wonder if by the same operation the wicked spirit be cast out, through which the Holy Spirit is brought in?” Only here we may advertise ourselves, that our Saviour’s fasts went not before His baptism, because He needed no purifications before, or in His baptism, but by His holy body sanctified the waters; (as for His illustrious presence elsewhere the Scripture calls
105 the place the Holy Mount,) but His fasts followed after His baptism to teach us the way of performing what in our bap- 2 Pet. 1. 18. tism we through His might and grace undertake, viz. of overcoming the devil, tempting especially baptized persons by the world and the flesh. So St. Ambrose^a, *Certamen nostrum jejunium est.—Sed ille ante est præliatus, ut vinceret; non quod ipse egeret certamine, sed ut nobis formam bellandi præscriberet, et postea daret gratiam triumphandi.* “Fasting is our combat;—but He combated before, that He might overcome; not that He needed any fortifying, but that He might prescribe to us a form of fighting, and afterwards might give to us the grace of triumphing.”

The third proposition was: That together with the Catechumeni preparing themselves by fasting for holy baptism, the

sacred institution for the purifying of souls and bodies.” And in his Epistle to the bishops of Sicily, [p. 101.] *Jejuniis sanctificandi et frequentibus prædicationibus imbuendi [antequam baptizentur.]* “They are to be sanctified by fastings and to be instructed by frequent preachings” before they are baptized.

St. Cyril of Jerusalem, Catech. i. [cap. 5. p. 18.] *Τοσούτους κύκλους ἐνιαυτῶν διήλθες, περὶ τὸν κόσμον μάτην ἀσχολούμενος, καὶ τεσσαράκοντα ἡμέρας οὐ σχολάζεις τῇ προσευχῇ διὰ τὴν σαυτοῦ ψυχὴν;—δεῖξον ἐν ἀσκήσει τῆς καρδίας σου, καὶ θ’ ἐξ. Καθάρσιόν σου τὸ ἄγγος, ἵνα πλεονα δέξῃ τὴν χάριν.—Ἐὰν ὀλίγα κάμῃς, ὀλίγα λαμ-*

βάνεις. “Hast thou spent so many years in vain troubling thyself about the world, and wilt thou not attend forty days for thy own soul’s sake?—through ascetical exercise of thy heart purify thy vessel, that thou mayest receive the more grace.—If thou labour little, thou receivest little.” Procat. c. 4. [p. 5.] *Ἐγὼ παραγγέλλω, πρὶν δὲ νυμφίος τῶν ψυχῶν εἰσελθῇ Ἰησοῦς, καὶ ἴδῃ τὰ σχήματα. Πολλή σοι ἡ προθεσμία τεσσαράκοντα ἡμερῶν μετανοίαν ἔχεις ἔχεις πολλὴν εὐκαιρίαν καὶ ἐκδύσασθαι καὶ ἀποπλύνασθαι, καὶ ἐνδύσασθαι καὶ εἰσελθεῖν.*

^a Lib. de Jejuniis, c. 8. [p. 548.]

^a Lib. de Eliâ et Jejunio, c. i. [vol. i. p. 535.]

Fideles or company of Christian people, viz. the Church itself, did generally join in fasting, as the mother in bringing forth her children doth it not generally without her own travail and pain, till she being delivered of her children, joy and festivity succeed in the place of sorrow and fasting. So as the same Catholic Church also is known to join her fastings and prayers with the fastings and prayers of penitents that seek for her absolution, and of candidates that offer themselves to her ordination. And the former of these is done at this same time of the fast of Lent, in the beginning whereof they receive the injunction of their penance, and toward the end whereof, viz. on the *ἀγία πέμπτη*, called also *Cæna Domini*, and Maundy Thursday, they received absolution^b. But to return to our instance of the Church's fasts joined with the 106 fasts of the Catechumens or Competentes who sought for holy baptism; according to that rule of St. Paul teaching her to

Rom.12.15. "mourn with them that mourn," and his own practice, who

2 Cor. 11. 27, 29. when he had told us that he was "in fastings often," he adds in the next verse save one, "who is weak and I am not weak? who is offended and I burn not?" But my proof hereof from

the primitive practice of the Church in the age next following the Apostles, shall be that, before cited^c, of Justin Martyr in his first Apology, "*Οσοι ἂν πεισθῶσι καὶ πιστεύωσιν,—εὐχασθαι τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν συνευχομένων καὶ συννηστευόντων αὐτοῖς· ἔπειτα ἄγονται ὑφ' ἡμῶν ἔνθα ὕδωρ ἐστὶ,—καὶ ἀναγεννῶνται.*"^d *Συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, ἀμήν.—εὐχαριστήσαντος δὲ τοῦ προεστῶτος, καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῶν διάκονοι διδῶσιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος.*" "as many as are persuaded and believe,—are taught to pray, and to ask of God, with fasting, pardon of their sins past, *we also praying with them, and fasting with them.* Then are they brought by us where water is,—and they are regenerated.—And the chief of the ministers officiating the prayers and the Eucharist, and all the people expressing their consenting suffrage by

^b And one of the Church's times of ordination is always in Lent also,

^c [Vid. p. 78. sup.]

^d [§ 65. p. 82.]

their Amen, those that are with us called deacons give unto every one of them that are present to receive of the consecrated
 107 bread, wine, and water;" ^eἡς [εὐχαριστίας] οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστιν, ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρὸν· καὶ θ' ἐξ; "whereof it is not lawful for any to be partaker, but him that believeth the things which are taught by us to be true, and that is washed in the laver of regeneration for the forgiveness of sins." Now as the time of the mother's travail with child is not confined to one day only, so neither was the Church's fasting and prayers for the Catechumens' baptizing; witnesses whereof in the first ages are the Asian Churches, who maintained their cause from St. John and St. Philip; and the western, who maintained theirs from St. Peter and St. Paul; and both agreed that the fasting before Easter was more than of a day. For so saith the one, ὁποῖα δ' ἂν ἡμέρα—τὰς τῶν ἀσιτιῶν ἐπιλύσεις ποιείσθαι, "on whatsoever day the fastings or fasts are to be ended;" ἀσιτιῶν, not ἀσιτίας; and the other saith thus: ἐν ταύτῃ—τῶν κατὰ τὸ Πάσχα νηστειῶν φυλαττόμεθα τὰς ἐπιλύσεις· and again, τὰς νηστείας ἐπιλύεσθαι· "on this day we observe [or are wont] to end the Paschal fastings, or fasts;" τῶν νηστειῶν, and τὰς νηστείας, not τῆς νηστείας or τὴν νηστείαν. This contest and agreement of those primitive Churches (in the year of our Lord Christ 196) is recorded in Eusebius's Ecclesiastical History^f.

Thus having proved those three propositions from undeniable authorities even within the first three hundred years, the collection from them is evident and certain; that the purest ages of the Church and nearest to the Apostles did, without any other beginning than from the universal teachers
 108 of the universal Church, viz. the Apostles, observe a yearly Paschal fast of certain days before Easter; or that I may express it in Leo's words, not hitherto cited, in his eleventh and twelfth Sermons *de Quadragesimâ*, ^g*Appropinquante autem festivitate Paschali adest maximum sacratissimumque jejunium, quod observantiam sui universis fidelibus sine exceptione denunciat*; of which he there a little after saith, ^h*in cœlestibus*

^e [§ 66. p. 83.]

^f Lib. v. c. 23. [vol. i. p. 242.]

^g [P. 45.]

^h [P. 47.]

Ecclesie disciplinis multum utilitatis afferunt divinitus instituta jejunia. “The feast of Easter approaching, there approacheth also” before it “the chiefest and most sacred fast, which commands the observance of all believers without exception” viz. at their pleasure, without necessity.—“Much is the profit of these heavenly disciplines of the Church, fastings appointed of God.” Or in the words of an ancients Father in the first three hundred years, Dionysius bishop of Alexandria, in his Epistle to Basilides a bishop, where blaming some who fasting not at all till they came to the two last days of the fast, ἑλθόντες ἐπὶ τὰς τελευταίας δύο καὶ μόνas ἡμέρας, αὐτὰς ὑπερτιθέντες, τὴν τε παρασκευὴν καὶ τὸ σάββατον, μέγα τι καὶ λαμπρὸν ποιεῖν νομίζουσιν, ἂν μέχρι τῆς ἑω διαμείνωσιν· οὐκ οἶμαι τὴν ἴσην ἀθλήσιν αὐτοὺς πεποιῆσθαι, τοῖς τὰς πλείονας ἡμέρας προσσηκόσι· words which I have not before cited; “these men,” saith he, “when they come to the two last days, they keep them indeed, and them only wholly in fasting, viz. the Parascene and the Saturday, and think they do perform some great and illustrious thing if they fast then unto the morning” of Easter Day; “whom I think in no wise to have performed equal ascetical course of fasting with those who have exercised themselves in more days of¹⁰⁹ fasting.” In the same Epistle he blaming also τοὺς λίαν ἐπιταχύνοντας, such as break off their fast before the end of the last day of fasting, he gives the reason before cited in the same Epistle from the confessed universal practice, μέχρις ἐκείνου [τοῦ Πάσχα ἑορτῆς] τὰς ψυχὰς ταῖς νηστεαῖς ταπεινοῦντας, ὑπὸ πάντων ὁμοίως ὁμολογηθήσεται· “it will be confessed by all agreeably, that” so ought they to begin the joy of the day of Easter as “unto that time humbling their souls by fastings.”

If all this persuade not our brethren, who yet pretend to reverence the witness of the first three hundred years; beside my simple and complicated testimonies from the Fathers of the first three hundred years, produced at large, I desire to be told, if there were no such universal practice of an annual Paschal fast in the whole primitive Church, whence it could be that the holy Church of Smyrna in the sixty-sixth year after St. John's death should in her unquestioned Epistle

ⁱ [P. 109.]

to the Church in Philomelium^k, and to the holy Catholic Church of all nations—*ἡ ἐκκλησία τοῦ Θεοῦ ἡ παροικοῦσα Σμύρναν, τῇ παροικούσῃ ἐν Φιλομηλίῳ· καὶ πάσαις ταῖς κατὰ πάντα τόπον τῆς ἀγίας καθολικῆς Ἐκκλησίας παροικίαις, ἔλεος, εἰρήνη, καὶ ἀγάπη, Θεοῦ πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ θ' ἐξ.*—describe to the churches in every place of the world the day of the carrying of St. Polycarp to the place of his trial and martyrdom in these words, *ὁντος σαββάτου μεγάλου, on the great Saturday*, viz. of the great week before Easter, except they had known that the churches in every place of the world understood in but that one word's
 110 mention the celebrity of that day; which never was celebrated but with fasting? whence also it could be that Tertullian, now become Montanist, in his discourse with and against the Church Catholic, takes it twice for language understood by them to call the fast of Friday and Saturday before Easter Day, *Pascha*^l;—not the feast certainly, therefore certain fasts before Easter; as that before he became Montanist^m, he calls our Good Friday, *Dies Paschæ*;—*die Paschæ, quo communis et quasi publica jejunii Religio est*; “the Paschal Day;” not the great day of the Paschal feast; therefore certainly the great day of the Paschal fast? whence also otherwise Origenⁿ, and Tertullian^o, and Dionysius of Alexandria^p, should call in those first ages, speaking of the Church's fasting, every yearly Friday before Easter *Parasceuen*,—an appellation which adhered to it only from our Lord's Passion? *stationibus quartam et sextam Sabbati dicamus, et jejuniis Parasceuen*, saith Tertullian there;—whence also otherwise that famous Dionysius of Alexandria in the pre-alleged Epistle should mention in that week four other fasting days, while he blames some *μηδὲ νηστεύσαντας τὰς προαγοῦσας τέσσαρας ἡμέρας*^q, “which fasted not the four days foregoing” the *Parasceue* and the eve of Easter? Whence also should the same Father otherwise record in the same Epistle all the days of that great week by the name of *τὰς ἐξ νηστειῶν*

^k Euseb. iv. 15. [p. 162.]

^l Vos et præter Pascha jejunantes, lib. de Jejuniis, c. 13. [p. 551.] Sabbatum nunquam nisi in Pascha jejunandum, c. 14. [p. 552.]

^m Lib. de Orat. c. 14. [v. p. 23, sup.]

ⁿ Lib. viii. contra Celsum, [§ 22. vol. i. p. 758.]

^o Lib. de Jejuniis, c. 14. [p. 552.]

^p In Epistolâ ad Basilidem, [p. 109.]

^q [Ut sup.]

ἡμέρας, the six days of fastings? Whence also otherwise should Irenæus^r call a certain time before Easter by the name of τῆς νηστείας, in his Epistle to Victor? Whence also 111 otherwise should Methodius^s call that which is with us Good Friday, ἡμέρα τοῦ Πάσχα καὶ τῆς νηστείας, “the day of Pasche and of the fast”?—and it is known that the day following these six days had in the same primitive ages most honourable appellations; for the Synodical Epistle of the Council held at Antioch against Paulus Samosatenus, written to Dionysius bishop of Rome, and Maximus of Alexandria, (which were all the holy patriarchs absent,) and “to all provinces,” ἐπὶ πάσας τὰς ἐπαρχίας,—καὶ τοῖς κατὰ τὴν οἰκουμένην πᾶσι συλλειτουργοῖς ἡμῶν ἐπισκόποις καὶ πρεσβυτέροις καὶ διακόνοις· καὶ πάσῃ τῇ ὑπ’ οὐρανὸν καθολικῇ Ἐκκλησίᾳ, “unto all our fellow ministers, the bishops, priests, and deacons throughout the earth, and to the whole Catholic Church under heaven;” therefore surely they spake what they knew was a known appellation in the whole Christian world, when they describe a certain day of the year by this name, τῇ μεγάλῃ τοῦ Πάσχα ἡμέρᾳ, “on the great day of Easter;” this is found written as about the hundred and sixty-eighth year after St. John, so also recorded in Eusebius^t, which μεγάλη τοῦ Πάσχα ἡμέρα is that which Philo Judæus^u had expressed in his book of the Religious (Christians) of Alexandria by the name of μεγίστη ἐορτῇ, the greatest of the feasts, and is answerable to the τοῦ μεγάλου σαββάτου in the Epistle of the Church of Smyrna above alleged, the great Saturday, which is the eve of Easter; yea the whole forty days foregoing, the sixty-first canon 112 apostolical^x, made in the same age wherein these two Dionysiuses lived, calls τὴν ἁγίαν τεσσαρακοστήν, “the holy Quadragesimal fast;” and Origen^y in the same age, *Quadragesimæ dies jejuniis consecratos*;—whence I say otherwise should all these appellations, (which are the records of things,) be found the language of the several Churches, in the most famous bishops and writers of the first three hun-

^r [See p. 30. sup.]

^s Lib. de Conviv. Virgin. Orat. iii.
[vid. p. 24. sup.]

^t Hist. Eccl. lib. vii. c. 30. [p. 359.]

^u [Vid. p. 25. sup.]

^x [P. 451.]

^y Homil. 10. in Levit. xvi. [vol. ii. p. 246.]

dred years, when they speak for the most part to the Catholic Church throughout the whole earth ; if it had not been within the first three hundred years a common notion of the universal Church, from one and the same universal practice, without any other so much as pretended universal cause of its beginning beside apostolical teaching, of an honourable, holy, and great solemnity of a Paschal fast, that is, *the Fast of Lent* ? which I have shewn to be in the mother dialect of our English but the *Fast of Spring*, as by the laws of the Church universal both this Paschal fast and Easter were to be celebrated soon after or about the vernal equinox.

This last way of proof I have insisted on for their sakes who pretend reverence to the first three hundred years, (wherein they know the records ecclesiastical are but few comparatively,) and yet are not ashamed against all this evidence to note all recurring set fasts, and particularly this of the Paschal or Lent fast, with the brand of superstition or Judaical observance ; blindly and at adventure applying thereto that of the Apostle, of the observance of “ days, and months, and times, and years ;” as if the first day of the week, commanded to be observed under peril of sin, and obliging the conscience of all Christians^z, were not *a day*,
113 and the observance of the Lord’s days the observance of some *days*, as well as Good Friday, or any other day or days of fasts ; or had any *evidenter præceptum* or express commandment in the New Testament to come in the place of the seventh day, or were not as much liable to some men’s ignorant application of Rom. xiv. ver. 5, 6, “ one man esteems one day above another, another esteems every day alike. Let every man be fully persuaded in his own mind : he that regards a day regards it to the Lord ; and he that regardeth not a day, to the Lord he regards it not.” Whatever fair answer they with us, we hope, will give to this text, as not including any disparagement at all to the Lord’s day, the same will let them understand how rashly they have condemned the observance of other feasts and fasts of the Church from their own mistaken consequences drawn from Scriptures understood in their own sense, without reverence and regard to the Church’s teaching, despising together all those three

^z And not the seventh day mentioned in the fourth Commandment.

great instruments of Christian truth and sobriety which Vincentius Lirinensis^a professed to have learnt from the greatest lights of the Christian Church in and about the third holy General Council of Ephesus for the avoiding of heresy and schism; viz. Antiquity, Universality, and also Consent of the generality of the doctors of the Church.

Next I proceed to another sort of proof, fetched from the witness of the enemies of the Church and Gospel. Where I begin with Lucian the scoffer, about the sixty-fifth year after St. John's decease: who appears in his writings so well knowing of Christian affairs, that he is by some thought to have been an apostate, if ever he were of any religion. He ¹¹⁴ besides his scoffing at our Saviour as a crucified sophister^b, and deriding our swearing by "the most high God," and the "Son of the Father," and the "Spirit proceeding forth from the Father, One of Three, and Three of One," as he makes us to speak; his words are in Philopatri^c, *τίνα ἐπομόσωμαι; ὑψιμέδοντα Θεόν*,—*υἶόν πατρός, πνεῦμα ἐκ πατρός ἐκπορευόμενον, ἓν ἐκ τριῶν καὶ ἐξ ἑνὸς τρία*; he in the same Philopatri, —according as we have heard from St. Chrysostom^d that upon usual enquiry how many weeks of Lent any Christian had fasted, *τῶν μὲν, ὅτι δύο*, "some would answer two, others perhaps, three, and others all^e;"—so Lucian it seems had met with some of the former sort; and thus he speaks in the fore-mentioned book; *ἡ χρηστὸς γὰρ ἂν εἴης, ἀπόγε τοῦ σχήματος*. —^f*ἔλεγον γὰρ, ἡλίους δέκα ἄσιτοι διαμενούμεν, καὶ ἐπὶ παννύχους ὑμνωδίας ἐπαγρυπνοῦντες*.—^g*ὥστε ἔασον τούτους, τὴν εὐχὴν ἀπὸ πατρός ἀρξάμενος, καὶ τὴν πολυώνυμον ὥδην ἐς τέλος ἐπιθείς*. "you should be a Christian from your fashion:"

^a [Adv. Hær. c. ii. p. 7.]

^b In Peregrino, [vol. viii. p. 269, 271.] *τὸν μέγαν γοῦν ἐκείνον ἔτι σέβουσιν ἄνθρωποι τὸν ἐν τῇ Παλαιστίνῃ ἀνασκοπισθέντα*.—*τὸν ἀνεσκοπισμένον ἐκείνον σοφιστήν*.

^c [Vol. ix. p. 232.]

^d Homil. 16. ad populum Antiochenum. [vol. ii. p. 168.]

^e The Montanists especially affected to keep two weeks of fasting excepting the Saturday and the Lord's day, that is, ten days, as Tertullian witnesseth, lib. de jejuniis, [p. 552. fin.] and Sozo-

men lib. vii. cap. 19. [p. 308.] *οἱ δὲ δύο [ἑβδομάδας] νηστεύουσι*, *ὡς οἱ τὰ Μοντανῶ φρονούντες* and others, good and Catholic Christians, kept but two weeks, (exempting also two days in each week, as St. Chrysostom would that they should do,) by reason of their measure of strength, that they were not well able to keep more: and these St. Chrysostom seems to mean (for here prehends them not) by his *τῶν μὲν, ὅτι δύο*.

^f [Vol. ix. p. 244.]

^g [P. 246.]

^h [P. 248.]

for so many called the Christians, *χρηστούς* “they report of themselves that they continue ten days fasting, and keep whole night-watches in hymns and psalms;—leave them therefore, adding in the end of their hymns, that much-used close, beginning from the Father.” Thus early after St. John’s death, even the enemies of the Church observed the Christians’
 115 manner of more than one week’s fasting, and whole nights’ watchings in hymns and doxologies; whereas neither Christians nor any other religion in the world in these ages observed a many weeks’ fast with whole nights’ watchings and *hymnodies*, but only the Christian Paschal fast; and this Lucian scoffs at as amongst the characters of the *χρηστοί*, the Christians; and hath now found followers amongst the Christians themselves. “In the last days there shall come,” 2 Pet. 3. 3. viz. in more abundance, “scoffers.”

The next but more moderate adversary is Acesius, a bishop of the Novatian faction in the time of the first General Council of Nice; which holy Council both mentioning and supposing as well known to all the Catholic Church the fast of Lent, commanding synods to be held twice a year in every province throughout the Church universal, *μία μὲν πρὸ τῆς τεσσαρακοστῆς, ἵνα πάσης μικροψυχίας ἀναιρουμένης τὸ δῶρον καθαρὸν προσφέρηται τῷ Θεῷ*, “the one before Lent, that all disquiet of minds being taken away a pure offering may be offered to God,” viz. at the end of the forty days, on the day of Christ’s resurrection; and the same sacred Council also putting an end to the ancient controversy of the time of Easter, and consequently of the time of the Paschal fast, as Theodoret witnesseth¹ in these words, *ἔδοξε τῇ συνόδῳ καὶ τὴν Πασχαλίαν ἑορτὴν ἅπαντας κατὰ τὸν αὐτὸν ἐπιτελεῖν καιρὸν*, “it seemed good to the synod that all men should celebrate the solemnity of Easter at one and the same time;” Constantine the Great, and the happy nursing Father of
 116 the Church in that age, and he who assembled and patronized that first Council Œcumenical, sent for this Acesius the Novatian bishop, demanding whether he assented to the two decrees of the Council, concerning the faith of Christ’s deity, and concerning the time of the solemnity of Easter; *ὁ δὲ, οὐ-*

¹ Hist. Eccl. lib. iv. cap. 20. [Vid. *πάντας τοὺς ἀπανταχοῦ ἐπιτελεῖν*.]
 lib. i. cap. 9. *ἔδοξε—ἐπὶ μίας ἡμέρας*

δὲν καινὸν, ἔφη, ὃ βασιλεῦ, ἡ σύνοδος ὥρισεν· οὕτω γὰρ ἄνωθεν καὶ ἐξ ἀρχῆς, ἐκ τῶν ἀποστολικῶν χρόνων παρεῖληφα καὶ τὸν ὅρον τῆς πίστεως καὶ τὸν χρόνον τῆς τοῦ Πάσχα ἑορτῆς. “Acesius replied, ‘O emperor, the Council hath determined no new thing; for so have I received from old time, *even from the beginning, from the times of the Apostles*, both that definition of faith, and that time of the solemnity of Easter^k;” where still we must remember that in the language of the ancients *Pascha includit Jejuniū*, Easter includes the Paschal fast preceding, as St. Hierome above hath taught us^l.

A third witness of adversaries is that of the *Τετραδίται*, or *Quartani*^m; for these Constantinus Harmenopolusⁿ registers in his Catalogue of Heretics for this cause, οἱ αὐτοὶ καὶ Τετραδίται, ὅτι τὸ Πάσχα ἑορτάζοντες οὐ καταλύειν, ἀλλὰ νηστεύειν αἰροῦνται, ὡς ἐν τετράσιν ἡμεῖς· where he useth the word *καταλύειν*, as Cyril of Alexandria above so oft^o, τὰς νηστείας περιλύειν· “these Quartani keep the solemnity of Easter, not dissolving the fasts, but choose to fast also” i. e. continue their fast “on Easter Day, as we do on the fourth day of the week,” viz. until three o’clock in the afternoon. This, if not against apostolical tradition, could not have entitled them to¹¹⁷ have place amongst the sects heretical.

If we would now speak of our nearest friends and their more welcome testimonies: In a conference held in a synod in England, A.D. 664^p, found in the tomes of the Councils, where two kings were present, and bishops from Scotland and Ireland, in their debate concerning the Paschal solemnity, (which as I have shewed includes the preceding Paschal fast; as Irenæus also acknowledges the differences about the one to have accompanied the differences about the other, even long before his time^q;) the one part thus pleaded, *Quod ne cui contemnendum et reprobandum esse videatur, ipsum est quod beatus evangelista Joannes, discipulus specialiter Domino dilectus, cum omnibus quibus præerat ecclesiis, celebrasse legitur.*—*In quo*

^k Socrat. lib. i. cap. 10. [p. 38.]

^l [See above the expressions of Tertullian, p. 28, 30, 83; Timotheus Alexandr., and St. Ambrose, p. 30; Leo, p. 53; Methodius, p. 84; &c.]

^m A distinct sect from the Quarta-

decimani.

ⁿ Lib. de Sectis, [§ 15. p. 536.]

^o [Vid. p. 49—51.]

^p [Collatio Pharensis, vol. iii. col. 994.]

^q Euseb. lib. v. cap. 24. [p. 243, sqq.]

tanti apostoli, qui super pectus Domini recumbere dignus fuit, exempla sectamur; cum ipsum sapientissime vixisse omnis mundus noverit; "which" our manner of Paschal celebration "lest any man should think contemptible and reprobable, we aver it the same which the blessed evangelist John, the beloved disciple of the Lord, is read to have observed, together with all the Churches over which he presided.—Herein therefore we follow the example of so great an Apostle, whom the Lord did deign to rest in His bosom; whom all the world also knows to have lived most wisely;" which was the same plea in effect that Polycarp in his time had made to Anicetus, and Polycrates in his time to Victor. The other part is said thus to have replied, Tunc Wilfridus, jubente rege ut diceret, ita exorsus est. Pascha quod facimus, inquit, vidimus Romæ,
118 *ubi beati Apostoli Petrus et Paulus vixere, docuere, passi sunt, et sepulti, ab omnibus celebrari: hoc in Italiâ, hoc in Galliâ, quas discendi vel orandi studio pertransivimus, ab omnibus agi conspeximus; hoc Africam, Asiam, Ægyptum, Græciam, et omnem orbem, quacumque Christi ecclesia diffusa est, per diversas nationes ac linguas, uno ac non diverso temporis ordine geri comperimus; "then Wilfrid, the king commanding him to speak, thus began: The Pasche which we observe we have seen so celebrated at Rome by all, where the blessed Apostles Peter and Paul lived and taught, were martyred and buried; thus in Italy, thus in France; the same we have found in the same order of time to have been observed in Africa, in Asia, and in Egypt, throughout all nations and tongues, wheresoever the Church of Christ is diffused."—Neque hæc evangelica et apostolica traditio legem solvit, sed potius adimplet.—In quam observantiam imitandam omnes sancti Joannis successores in Asiâ post obitum ejus et omnis per orbem Ecclesia conversa est: et hoc esse verum Pascha, hoc solum fidelibus celebrandum, Nicæno concilio non statutum noviter, sed confirmatum est.—Unde constat vos, Colmane, neque Joannis, ut autumatis, exempla sectari; neque Petri, cujus traditioni scientes contradicitis; neque legi, neque evangelio in observatione vestri Paschæ congruere;*
"neither doth this evangelical and apostolical tradition break the law, but rather fulfil it.—Unto the imitation of which observance all the successors also of St. John in Asia after his death, and all the Church throughout the world conformed:

and that this only is the true Paschal celebrity for all believers, was not decreed as new by the Nicene Council, but confirmed" as old.—"Whence it is manifest, O Coleman, that you neither follow the example of John, as you think, nor of Peter, whose tradition you wittingly contradict, nor are 119 ye congruous to Law or Gospel in the observance of your Easter."

In the Ecclesiastic Laws of king Canutus^r, *Siquis, &c. celebrandum Quadragesimæ violârit jejuniû, compensatio in duplum augetur*. "If any one shall violate the fast of Lent, which ought to be celebrated, he shall make double satisfaction."—Ercombertus one of our English kings also, as Sigebertus in *Chronico*^s recordeth, *Jejuniû quadraginta dierum observari principali auctoritate præcepit*, (A.D. 640,) *quæ ne facile a quoquam possit contemni, in transgressores dignas et competentes punitiones proposuit*; "he commanded the Quadragesimal fast to be observed by his royal authority, which lest any one should lightly contemn, he decreed against the transgressors worthy and competent punishments."—In *Concilio Cloveshoviæ*^t under Cuthbertus archbishop of Canterbury, *Statutum est ut—jejuniorum tempora nullus negligere præsumat; sed ante horum initia per singulos annos admoneatur plebs, quatenus legitima universalis Ecclesiæ sciat atque observet jejunia*; "it is decreed that none presume to neglect the times of fastings, but that every year the people be advertised before the beginning of them, that so they may know and observe the ruled fasts of the universal Church." So much for our own country in ancient ages.

I have reserved to the last place of testimonies,—as I began with that of the Church's contest with the Montanists in Tertullian their patron,—that of a Catholic contest in the Church's behalf by St. Augustine with the Manichees in Faustus their defender. So that beside my four testimonies 120 above produced out of St. Augustine^u, we add this here, out of its time, for its peculiar fitness to conclude with^x; *Faustus objicit, Quid vero et de illo dicemus, quod sane frustrari quis audeat, aut abnegare, cum constet hoc inter omnes, et æque per*

^r Cap. 16. [vid. p. 64.]

^s [Vid. p. 753.]

^t Can. 18. [vol. iii. col. 1957.]

^u [Vid. sup. p. 46, sqq.]

^x Contra Faustum Manichæum, lib. iii. cap. 3—6. [vol. viii. col. 445—450.]

orbem terrarum quotannis omni cum studio celebretur in conventu catholico? Dico autem Quadragesimam, quam qui inter vos rite observandam putaverit absterneat necesse est ab omnibus his, &c.—Quid ergo et vos carissimi, ritune dæmoniorum vivitis cum hæc a vobis Passionis Christi celebrantur mysteria, et seductorii spiritus fraude capimini, et in hypocrisi loquimini mendacium, et cauteriatam habetis conscientiam vestram? Quod si horum nihil vos: nec nos igitur.—Si Quadragesima sine vino et carnibus non superstitiose a vobis, sed divina lege servatur, videte, quæso, videte, &c.—Augustinus respondet, Audi ergo,—quid mente et consilio hoc adversum vos capitulum proferamus: non quod a carnibus abstineatis, nam hoc a quibusdam et primi patres nostri fecerunt, sicut commemoras;—Christiani, non Hæretici, sed Catholici, edomandi corporis causâ, propter animam in orationibus amplius humiliandam, non quod illa esse immunda credant, non solum a carnibus, verum a quibusdam etiam terræ fructibus abstinent; vel semper, sicut pauci, vel certis diebus atque temporibus, sicut per Quadragesimam fere omnes, quanto magis quisque vel minus seu voluerit, seu potuerit. Vos autem ipsam creaturam negatis bonam, et immundam dicitis, &c.—Quid in re Creatorem earum sine dubio blasphematis: hoc est quod pertinet ad doctrinam dæmoniorum.—Videtis ergo—multum interesse inter abstinentes a cibis, propter sacramenti significationem, vel propter corporis castigationem; et abstinentes a cibis, quos Deus creavit, dicendo quod eos Deus non creavit. Proinde illa doctrina est prophetarum et apostolorum: hæc Dæmoniorum mendaciloquorum. Faustus thus objected: “What now shall we say to that, which certainly no man can elude or deny, since this is manifest amongst all, and is celebrated in the Catholic congregation throughout the world every year with all carefulness? I speak of Lent,” or the Quadragesimal fast, “which whosoever shall judge that it is rightly observed amongst you, he must needs abstain from giving us any of these words,” &c. “What then, do you also, O dearly beloved, live at that time after the manner of devils, when these mysteries of the Passion of Christ are celebrated by you,” viz. in the Quadragesimal fast, “and are ye also deceived with the fraud of the seducing spirit, and do ye speak lies in hypocrisy,” which St. Augustine had objected to the Manichees, “and have ye also your conscience seared with a

hot iron? But if none of this be to be said of you, then neither is it to be said of us.—If a Lent be by you observed with abstinence from wine and flesh, and yet without superstition, yea *by divine law*: see ye, see, I pray,” &c.—To this St. Augustine thus replies, “Hear you therefore with what meaning and intent we allege against you this chapter; not because ye abstain from flesh; for this our first Fathers ¹²² also have done from some sorts of flesh, as you mention; *Christians, not heretics, but the Catholics*, abstain not only from flesh, but also from certain fruits of the earth, for the keeping under their body, and the more humbling of their soul in prayers, not because they think those meats unclean; and this abstinence they observe either all the year, as some few, or on certain days and times, *as almost all in the time of Lent*, with more severe or remiss fasting, as every one is either willing or able; but you,” O Manichees, “deny the creature itself to be good, and pronounce it unclean;—wherein without doubt you blaspheme their Creator; this is that which belongs to the doctrine of devils.—You see then there is much difference betwixt such as abstain from meats, for a sacred signification” viz. of the fasters’ unworthiness of God’s creatures, and of the humiliation of their souls, “or also for the chastisement of their bodies; and those others,” the Manichees “who abstain from meats, which God hath created, alleging that God hath not created them. Therefore *that doctrine*” of ours “*is the doctrine of the prophets and Apostles*; but this of yours is the doctrine of devils speaking lies.” Thus far St. Augustine^v. Doth he deny what ¹²³

1 Tim. iv.
1—6.

^v The same judgment by occasion of the Manichees St. Austin makes, lib. de moribus Manichæorum, cap. 13. [vol. i. col. 725.] Vestram a vino et carnibus abinentiam,—Si ergo parcimonie gratia et coercendæ libidinis, quæ escis talibus et potu delectamur et capimur, audio et probo. Sed non ita est. “As to your abstinence from flesh and wine,—if it be performed for the cause of sobriety, and for the coercing of lust, whereby we are wont to be taken and delighted with such meats and drinks, I admit and approve of it. But yours is notsuch.” Idem lib. ad Adimantum Manichæi discipulum, cap. 14. [vol. viii. col. 130.] Abinentes a cibis quos Deus creavit. Hos enim proprie

designat [Apostolus Paulus] qui non propterea temperant a cibis talibus, ut aut concupiscentiam suam refrenent aut infirmitati alterius parcant, sed quia ipsas carnes immundas putant, et earum creatorem Deum esse negant.

Idem lib. de Hæres. ad Quod vult Denm, Hæres. 82. [ut sup. col. 24.] A Joviniano quodam monacho hæresis Jovinianistarum orta est ætate nostra. —Hic dicebat—nec aliquid prodesse jejunia, *vel a cibis aliquibus abinentiam*. “There hath risen in our age from a certain monk called Jovinian, a heresy of the Jovinianists.—Hetaught, &c.—and that neither fastings, or *abstinence from certain meats*, doth at all profit.”

Faustus affirmed of the Catholic Church's observance of Lent throughout the world, as a celebration of the memory of Christ's Passion,—the taking away of the Bridegroom,—in those days of His taking away, and that *divinâ lege*? Yes, if that be to deny it, when he affirms that what was objected was indeed, notwithstanding the misapplied objection of abstaining from meats, &c. and of seducing spirits, *doctrina prophetarum et apostolorum*, “the doctrine of the prophets and of the Apostles;” the same which elsewhere this holy Father teaches (besides the above-cited second Epistle to Januarius^z, *Quadragesima sane jejuniorum habet auctoritatem—et ex Evangelio*) in his Book also *De Doctr. Christ.*^a *Quadragesima diebus jejunare monemur: hoc Lex, cujus persona est in Moyse; hoc prophetia, cujus personam gerit Elias; hoc ipse Dominus monet, qui tanquam testimonium habens ex Lege et Prophetis, medius inter illos in monte tribus discipulis videntibus atque stupentibus claruit; “we are admonished to fast forty days: this the Law, whose person Moses bare; this the prophets, whose person Elias sustained; this the Lord Himself admonisheth us, who as receiving witness from the Law and the prophets, shone forth in the midst twixt those two in the Mount, the*
124 *three disciples beholding with astonishment.” And on Psalm cx.*^b *Dies isti [Paschales], præteritis diebus Quadragesimæ, quibus ante resurrectionem Dominici corporis vitæ hujus significatur mæror, solemniter grata hilaritate succedunt.—Quadragenario numero, quo et Moyses et Elias et ipse Dominus jejunaverunt: præcipitur enim nobis et ex Lege, et ex prophetis, et ex ipso evangelio, quod testimonium habet a Lege et Prophetis; “those Paschal days do solemnly succeed with welcome festivity to those lately ended days of Lent, in which before the time of the Lord's resurrection is expressed the sorrow of this life.—In the number of forty days both Moses, and Elias, and the Lord Himself did fast; for it is commanded unto us both from the Law, and from the prophets, and from the Gospel itself, which receiveth witness from the law and the prophets.”*

^z [Ep. lv. vol. ii. col. 139.]

^a Lib. ii. c. 16. [vol. iii. col. 30.]

^b [Vol. iv. col. 1243.]

^c And that by this forty days' fast St. Austin in all these places means

the Paschal fast, with reference to the Pascha following it: see it his sense tractat. 17. in Joannem, [vol. iii. pt. 2. col. 424.] Cum labore celebramus Quadragesimam ante Pascha, cum læ-

Thus considering that this most worthy and renowned Father St. Augustine is wont to be objected to us in one period not understood by the objectors, and above answered by us abundantly^d, and is with our brethren in double honour beyond most other doctors of the Church, we have therefore allotted him, for their more full satisfaction from him, a double place in our testimonies, of which we have produced nine from his unquestioned writings.

Now having encompassed you with so great a cloud of witnesses, you may discern what truth is in the oppositions¹²⁵ that are made to this Paschal fast of Lent.—That which passeth with many for most current, is which some authors after the eight hundredth year of Christ have spoken of Telesphorus the seventh bishop of Rome, in the fortieth year after the death of St. John. For some being not able to deny such (at least) antiquity of the fast of Lent, they were willing to feign it instituted by Telesphorus. The foundation of this error, that so imposed upon some grave writers after eight hundred years, was a forgery and interpolation practised upon that ancient and renowned record of Church history, the Chronicle of Eusebius; into which^e *ad annum MMCXLVIII.*, after the story of Chochebas, was thrust in, contrary to all the copies manuscript, contrary also to the copies of Marianus, Bede, and Isidore, that “Telesphorus” (viz. in that year) “did institute the fast of Lent.” And in pursuance of their forgery they did proceed and devise to thrust into the same Chronicle of Eusebius^f, *ad annum MMCLVIII.*, contrary unto the faith of all ancient copies, that Pius, the ninth bishop of Rome, did institute the celebration of the Paschal feast; two opposite sorts of persons drinking down willingly and sputtering abroad these reports: the one deeming thereby to honour highly those ancient bishops of Rome, (though their authority were not such in those ages as that from their authority and prescription such universal customs should be taken up in all places and following ages of the Catholic Church,) whereas indeed these holy bishops did themselves but receive and obey,

titia vero tanquam accepta mercede
Quinquagesimam post Pascha.

^d [Vid. sup. p. 46, sqq.]

^e [P. 212.]

^f [Ut sup.]

with the rest of the Church, this institution of the Paschal
 126 fast and of Easter, received also before their times, as I have
 shewn ; the other, some at home among ourselves, thinking
 hereby to disparage the institution of the Paschal fast and
 Easter ; as if they came from Rome only, though anciently.
 To proceed therefore to convict this forgery, beside the testi-
 monies of fact which I have produced, elder not only than
 Eusebius, but also than Pius or Telesphorus : concerning the
 copies of that Chronicle of Eusebius, you shall hear what
 Joseph Scaliger^g, who made it his business to peruse them and
 to comment on the book, doth witness. First, as to Lent pre-
 tended to be instituted by Telesphorus, ^h*Ad vocem Cho-*
chebas, he thus testifies : *Post hanc Pericopen [viz. Chochebas*
dux Judaicæ factionis nolentes sibi Christianos adversum
Romanum militem ferre subsidium omnimodis cruciatibus ne-
catⁱ] intruserunt editores de Quadragesimæ jejunió a Teles-
phoro instituto. Nostrum consilium est scriptorum codicum
fidem sequi ; quorum nullus illa habet, neque Marianus, neque
Beda, neque Isidorus ; “after this section” concerning Cho-
 chebas, “they which put forth the edition of Eusebius’s
 Chronicon have thrust in thereunto that the fast of Lent was
 instituted by Telesphorus ; but our purpose it is to follow the
 faith of the manuscript copies,” from whence all printed edi-
 tions do pretend to proceed, “of which *no one hath those words,*
nor Marianus, nor Bede, nor Isidore.” And as to the feast of
 Easter pretended to be instituted on the Lord’s day by Pius
 127 the first, the same Scaliger^k thus witnesseth : *Quæ Pio*
attribuuntur in editionibus de resurrectionis Dominicæ die
Dominico celebrandæ institutione, ea in nullo veterum co-
dicum comparent ; sed Marianus a Beda, Beda a libro
Hermæ apocrypho in sua Chronica traduxerunt, et ab illis in
Eusebianum textum ab editoribus admissa sunt. Nos ab initio
professi sumus, nihil nisi ex auctoritate scriptorum codicum in-
novaturos, quod a nobis hactenus summa fide et religione obser-
vatum fuisse, eos, qui editiones cum libris scriptis contulerint,
judices fero ; “that which in the editions is attributed to
 Pius, as the institutor of the” annual “feast of Christ’s resur-

^g Animadversions upon the Chronicle
 of Eusebius.

^h [P. 216.]

ⁱ Pag. Eusebii 212.

^k [P. 219.]

rection on the Lord's day, that no where appears in any ancient copy: but Marianus had it from Bede, and Bede from the Apocryphal book of Hermas, whence by some it was taken into the text of Eusebius. We from the beginning have professed to vary nothing but by the authority of the manuscript copies; which that we have performed hitherto with the greatest faithfulness and religion, I make them my judges who shall compare the printed editions with the manuscript copies." This was to be said, not for the diminishing the honour of those two holy bishops of Rome, Telesphorus and Pius; of the former whereof Irenæus,—*Εἰρηναῖος, ὁ ἐγγὺς τῶν Ἀποστόλων γενόμενος*, saith St. Basil¹,—thus writeth^m, *μετὰ δὲ τούτου (Ξύστου) Τελεσφόρος, ὃς καὶ ἐνδόξως ἐμαρτύρησεν*. "Telesphorus succeeded Xystus, and gloriously fulfilled martyrdom;" the same might be shewn of Pius, the next bishop save one to Telesphorus, who was martyred two years after St. Justin Martyr; yet this honour of such institutions belongs not to them; as their own successors also acknowledge, viz. that the institution of the Paschal fast was 128 from the Apostles' delivery; and that of Easter on the Lord's day from the Apostles also, particularly from St. Peter and St. Paul, as Victor himself also, bishop of Rome and martyr in the primitive ages, doth plead: *οὐκ ᾔφοντο δεῖν Πέτρου καὶ Παύλου τὴν παράδοσιν ἀτιμάζειν*, "they did not think it meet to dishonour the tradition of Peter and Paulⁿ."

Another conceit by some is taken up, as if the fast of Lent were not the Paschal fast, because Tertullian doth not any where call the Paschal fast Quadragesima: so endeavouring from a negative argument, of one author's not using that one word which they call for, to divide those fasts, that they might weaken their forces. But first, it is the Paschal fast that is prefixed in our proposition, see p. 18; where secondly, I have shewn also, that the Paschal fast being confessedly by the laws of the Church the Spring fast, to attend the vernal equinox, as all ancient books and rules do witness, *κατὰ τὴν ἐαρινὴν ἰσημερίαν*, the Lent fast is but the Saxon for that Spring fast; and of the word *τεσσαρακοστή*, *Quadragesima*,

¹ Lib. de Sp. Sancto, cap. 29. [vol. iii. p. 61.]

^m Lib. iii. cap. 3. [p. 176.]

ⁿ Sozom. lib. vii. cap. 19. [p. 306.]

(beside the τεσσαρακόντα mentioned in Irenæus's Epistle to Victor^o, elder than Tertullian, of which more hereafter, and Origen^p, not many years after Tertullian, his *habemus Quadragesimæ dies jejuniis consecratos*, of which before,) that this was by the ancients delivered as the same with the Paschal fast, (I speak not here of a precept unto all of strict fasting forty days unto each evening,) I first allege the sixty-first canon apostolical^q, the authors of which canon call it τὴν ἀγίαν τεσσαρακοστὴν τοῦ Πάσχα^s, “the holy quadragesimal fast of Pasche.” The great Athanasius, in his Epistle Ad Orthodoxos^t, writeth on this manner: ταῦτα δὲ ἐγένετο ἐν αὐτῇ τῇ ἀγίᾳ τεσσαρακοστῇ περὶ τὸ Πάσχα, ὅτε οἱ μὲν ἀδελφοὶ ἐνήστευον “these things were done *in the holy quadragesimal fast itself about the Pasche*,” or near Easter, “when the brethren,” i. e. the Christians, “were in fasting;”—^uοὐδὲ αὐτὴν τὴν κυριακὴν τῆς ἀγίας ἑορτῆς ᾗδέσθησαν “nor did they reverence the Lord's day itself of the holy feast.” And he here supposing a great violence offered to the Church's order, thus stirs up the Christians in the same Epistle, ^vκινήθητε δὴ οὖν καὶ ὑμεῖς, παρακαλῶ,—ἵνα μὴ δι' ὀλίγου ἐκκλησιαστικοὶ κανόνες καὶ ἡ τῆς Ἐκκλησίας πίστις παραφθαρῇ· κινδυνεύει γὰρ ἀμφοτέρω, εἰ μὴ ταχέως ὁ Θεὸς δι' ὑμῶν τὰ πλημμεληθέντα διορθώσεται, καὶ ἐκδικίας ἡ Ἐκκλησία τύχῃ· οὐ γὰρ νῦν κανόνες καὶ τύποι ταῖς ἐκκλησίαις ἐδόθησαν, ἀλλ' ἐκ τῶν πατέρων ἡμῶν καλῶς καὶ βεβαίως παρεδόθησαν· οὐδὲ νῦν ἡ πίστις ἤρξατο, καὶ θ' ἐξ. ἵν' οὖν μὴ τὰ ἐξ ἀρχαίων μέχρις ἡμῶν τηρηθέντα ἐν ταῖς ἐκκλησίαις ἐν ταῖς νῦν ἡμέραις παραπόλῃται, καὶ θ' ἐξ. κινήθητε ἀδελφοί, καὶ θ' ἐξ.; “be ye therefore moved also, I beseech you,—lest after a while both the canons and the faith of the Church be destroyed; for both are in danger, except speedily God by you reform the transgressions, and the Church be vindicated. For not now first were the canons and rules of the Church delivered, but they have been fairly delivered down and firmly of our fathers; nor did the faith now first begin,” &c. “That therefore those things which have been preserved in the Churches even until our times,

^o [Vid. p. 30. sup.]

^p [Vid. p. 32. sup.]

^q [P. 451.]

^r Cum labore celebramus quadragesimam ante Pascha. S. August. tract.

17. in Joh. [v. p. 93. sup.]

^s [τοῦ πάσχα not in Cotelier.]

^t [Vol. i. p. 114.]

^u [P. 115.]

^v [P. 111.]

from them of old, may not now be lost in our days," &c.; 130 "be ye stirred up, brethren," &c. This I have the rather set down at large, because in that great abundance of ten witnesses in that one age of the Council of Nice^x, I have not hitherto alleged ought from Athanasius; and here my chief use of him is to shew, that from the very first beginnings of Christianity he had received no other Paschal fast than that of *τεσσαρακοστή*, the fast Quadragesimal; whereof the great week was indeed a distinctly eminent and principal part, but a part, as appears also by all the Paschal Homilies of Cyril of Alexandria, in number twenty-two^y, by me above alleged. Yea, Socrates himself, who is thought the least friend to this fast of Lent, (as he is miserably abused in English by false translation, and himself in part mistaken, as we shall shew hereafter in the Appendix;) yet says^z, οἱ μὲν γὰρ ἐν Ῥώμῃ τρεῖς πρὸ τοῦ Πάσχα ἐβδομάδας, πλὴν σαββάτου καὶ κυριακῆς, συνημμένας νηστεύουσιν, οἱ δὲ ἐν Ἰλλυριοῖς καὶ ὅλῃ τῇ Ἑλλάδι, καὶ οἱ ἐν Ἀλεξανδρείᾳ, πρὸ ἐβδομάδων ἕξ, τὴν πρὸ τοῦ Πάσχα νηστεύαν νηστεύουσι, τεσσαρακοστὴν αὐτὴν ὀνομάζοντες· where he grants that "both those in Rome, and those in Illyrium, and in all Greece, and in Alexandria," kept a fast of *many* weeks, (not one only,) whether six, or three; and that fast they called *τεσσαρακοστή*, or "Quadragesimal," and he called *τὴν πρὸ τοῦ Πάσχα νηστεύαν*, "the Paschal fast;" and a little before, *τὰς πρὸ τοῦ Πάσχα νηστείας*, "the Paschal fastings."

If happily it be the sense of some words of Epiphanius^a, that the Quadragesimal fast or *τεσσαρακοστή* did determine before the beginning of the great week of fastings, which is oft called *Πάσχα*—although Petavius^b deny that to be the¹³¹ sense of Epiphanius; I shall not contend; but say,—that if such was his sense, he was almost singular therein; and that from his professed value of the pseudo-apostolical Constitutions, (which have borrowed the name of Clement, as collector, who never saw them, nor some ages after him,) I have reason to suppose, that Epiphanius took up this opinion from the fifth book, thirteenth chapter^c, of those pseudo-apostolical Constitutions, which first broached this conceit; whereas the

^x [Vid. p. 33—46. sup.]

^y [Vid. p. 49—51. sup.]

^z Lib. v. c. 22. [p. 286.]

^a [Expos. Fid. § 22. vol. i. p. 1105.]

^b [Animadv., p. 360. fin.]

^c [Fol. 79, B.]

sacred sixth Council Œcumenical^d, though giving high honour to the Canons apostolical, rejected in express terms the authority of those Constitutions.

Having thus cleared the consent of the generality of the Fathers, and the great number of undeniable witnesses by me produced in the first seven ages after the decease of the last of the Apostles, so uniformly witnessing that the Paschal fast of Lent was ever observed in the Church as from the Apostles and from evangelical instruction; I desire to know what is sufficient, if this be not, to prove a tradition apostolical? If any shall hope to render the use of the Fathers useless, as to make any evidence herein, because forsooth they can allege that some one Father or other hath sometime called somewhat tradition apostolical, which indeed was not: I answer, It was the generality of the consent of other Fathers to the contrary, —at least the silence of all other Fathers therein, and many of those primitive ages of the Church knowing nothing thereof,—that lets us then know such not to have been tradition apostolical. Which in our cause is all otherwise; where,
 132 beside the uniform custom and solemn practice of the Church of all ages and places for some Paschal fast close upon the vernal equinox, which we therefore call the fast of Lent or Spring, the positive testimony of those Fathers hath been shewed so general and consenting, that perhaps themselves who oppose this will discern that they do full ill service to Christianity, if they consider what now I shall propound unto them for the strength of mine and weakness of their allegation; and that in brief is this:—As the asseveration of some one or two Fathers of the Church in the behalf of the canonical authority of the books of the Maccabees or of the third book of Esdras, (I not needing at this time to name any other,) which yet from the generality and consent of the rest of the Fathers we know notwithstanding sufficiently not to be canonical,—yea, I add, the positive rejection by some one or few Fathers of the Epistles of St. James and St. Jude, which yet we know from the generality and consent of the rest of those ancient writers certainly to be canonical,—is no bar to the sufficiency of the testimonies of the Church's records to make undoubted

^d Can. 2. Διατάξεων προσφόρων ἀπο- ἐπὶ λοίμῃ τῆς ἐκκλησίας, &c. [v. p. 31.
 βολὴν πεποιήμεθα—ὑπὸ τῶν ἑτεροδόξων, sup.]

evidence which books of Scripture are canonical, and which are not; so as that he who should reject that evidence would disserve our common Christianity in a very high and dangerous degree: so the allegation of some one or few Fathers for something as tradition apostolical, which yet is not,—yea, the possible rejection by some one Socrates or other ecclesiastical writer^e of something from being tradition apostolical, 133 which yet is,—is no bar or hindrance but that we may rest assured that we have made undoubted evidence concerning the tradition apostolical of this Paschal fast of Lent from such generality and consent of testimonies of the Fathers of those seven ages next the Apostles which we have produced.

Furthermore, if ought further need be said, let us now suppose a while that no one of the testimonies above by me collected made any mention at all in express terms that this Paschal fast of Lent was a tradition apostolical; that no one author of all those had said in any word, that it was from God, or Christ, or the Apostles; but that only they testify, that the universal Church had ever practised it; what^f force such practice alone, so well witnessed, hath in it to infer my conclusion that it was from the Apostles, I will now proceed briefly to shew.

St. Augustine is the man who is brought to say, (but nothing against what we say, nor other than what we have said,) *‘non invenimus in literis Novi Testamenti evidenter præceptum*, of this or any other certain days of necessary fasting; and hereupon, as St. Basil of another matter spake^g, *διὰ τοῦτο — τὰς ἐκ τῶν ἐγγράφων ἀποδείξεις ἐπιβοῶνται, τὴν ἀγραφὸν τῶν πατέρων μαρτυρίαν ὡς οὐδενὸς ἀξίαν ἀποπεμπόμενοι* “they clamour and call for demonstrations from written 134 testimonies^h, and send away with disgrace, as nothing worth,

^e Vincentius Lirinensis, c. 28. [p. 71.] Quicquid vero, quamvis ille sanctus et doctus, quamvis Episcopus,— præter omnes aut etiam contra omnes senserit, id inter proprias et occultas et privatas opiniunculas, a communis, publicæ ac generalis sententiæ auctoritate secretum sit: “Whatsoever one Father only, (or a second,) albeit he be both holy and learned, shall opine beside or against all the rest: that is to be severed among the singular, obscure, and private opinions from the authority of the common public and general judg-

ment.”

^f [Vid. p. 46. sup.]

^g Lib. de Sp. Sancto, c. 10. [vol. iii. p. 21.]

^h This was the very objection of Socrates, concerning the fast of Lent, lib. v. c. 22, against both the one side, who pleaded their observance from St. John the Apostle, and the others, who pleaded theirs from the Apostles St. Peter and St. Paul, which when Socrates had recited, he adds, [p. 285.]: ‘Ἄλλ’ οὐδεὶς μὲν τούτων ἐγγράφον ἔχει παραχεῖν τὴν περὶ τούτων ἀπόδειξιν’.

the unwritten witness of the Fathers:" and cap. 27, ἀλλ' οὐ παύονται ἄνω καὶ κάτω θρυλλοῦντες τὴν ἀμάρτυρον καὶ τὴν ἄγραφον καὶ ὅσα τοιαῦτα, &c.; "but they cease not up and down clamouring, that this is not witnessed in any written word of God." Yet the same St. Augustine, (beside that he professed to find authority for it *ex veteribus libris et ex Evangelio*, "out of the Old Testament, and out of the Gospel;" though not *auctoritatem evidentem præcepti*, yet *habet*, saith he, *Quadragesima jejuniorum auctoritatem, et in veteribus libris et ex Evangelio*;) had he found it neither evidently, nor obscurely, or at all, in the written word of God, yet he would never have allowed the opposers to have abused so his words to their conclusion: as shall now appear from his doctrine, not in one but many of his undoubted works, never retracted, nor in their allegations from him contradicted.—This holy Father thus writeth, speaking of a certain custom of the Church¹: *quam consuetudinem credo ab Apostolicâ traditione venientem: sicut multa, quæ non inveniuntur in litteris eorum, neque in conciliis posteriorum, et tamen quia per universam custodiuntur Ecclesiam, non nisi ab ipsis tradita et commendata creduntur*; "which custom I believe to have come from tradition of the
135 Apostles; as many things, which are not found in their writings nor in the Councils of following times, and yet because they are observed through the Church universal, are believed to have been by them delivered and commended." ^k*Illa consuetudo, quam etiam tunc homines sursum versus respicientes, non videbant a posterioribus institutam, recte ab Apostolis tradita creditur*; "that custom, which even then men looking back upward, did not observe to have been instituted by any following ages, is rightly believed to have been delivered from the Apostles;" and again^l, *Quod universa tenet Ecclesia, nec conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolicâ traditum rectissime creditur*; "that which the universal Church observeth, and was not instituted by Councils, but hath been ever retained, is most rightly believed to have been no other than a tradition from apostolical autho-

"but none of these," saith he, "can shew a demonstration concerning these things from their writings, or from the written word." So that Socrates his very objection and ground is answered

in these following pages.

¹ Lib. ii. de Baptismo contra Donatistas, c. 7. [vol. ix. col. 102.]

^k Ibid., lib. iv. c. 6. [col. 126.]

^l Cap. 24. [col. 140.]

rity." To this his thesis if you will subsume his hypothesis, see it above^m, *sicuti quod Domini Passio, &c., anniversaria solennitate celebratur*; "as for example," saith he, "that the Passion of the Lord is celebrated in anniversary solemnity;" (which we have shewn not to have been first instituted by any General Council;) which he there reckons up *inter illa quæ non scripta, sed tradita custodimus; quæ quidem toto terrarum orbe observantur*. Again, that he thought some things may be *non evidenter præcepta ab Apostolis*, "not evidently commanded by the Apostles," nor yet in their writings at all commanded, and yet commanded by the Apostles, and rightly so believed; see his wordsⁿ, *Apostoli* 136 *nihil quidem exinde præceperunt, sed consuetudo illa—ab eorum traditione exordium sumpsisse credenda est: sicut sunt multa quæ universa tenet Ecclesia, et ob hoc ab Apostolis præcepta bene creduntur, quanquam scripta non reperiuntur*; "the Apostles indeed commanded nothing in this matter, but that custom is to be believed to have taken its beginning from their tradition: as there are many things which the universal Church observes, and for this cause are rightly believed to have been commanded by the Apostles, although they be not found written." Here you see, commanded by them, and not commanded by them, in several senses; therefore his otherwhere *non evidenter præceptum* is by himself reconciled here to himself, in the many other testimonies above produced. Upon these grounds therefore St. Augustine^o elsewhere pronounces, that to dispute against that which the universal Church observes, *insolentissimæ est insaniæ*. St. Basil perfectly agrees hereto^p; ἀποστολικὸν δὲ—καὶ τὸ, κρατεῖτε τὰς παραδόσεις ἃς παρελάβετε εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς· ὧν μία ἐστὶ καὶ ἡ παρούσα αὕτη· ἣν οἱ ἐξ ἀρχῆς διαταξαμένοι παραδιδόντες τοῖς ἐφεξῆς, συμπροϊούσης αὐτῇ τῷ χρόνῳ τῆς χρήσεως, διὰ μακρᾶς τῆς συνηθείας ταῖς ἐκκλησίαις ἐγκατεργάζωσαν· "but this also is apostolical: Hold fast the traditions which ye have received whether by word, or by epistle^q: of which this present is one, which they who from

2 Thess.
2. 15.

^m Vid. sup. p. 48.

ⁿ Lib. v. de Baptis. con. Donat., c. 23. [col. 156.]

^o Epist. liv. ad Januarium, cap. 5. [vol. ii. col. 126.]

^p Lib. de Sp. Sancto, cap. 29. [vol.

iii. p. 60.]

^q Upon this text St. Chrysostom [vol. xi. p. 532.] also saith, ἐντεῦθεν δῆλον ὅτι οὐ πάντα δι' ἐπιστολῆς παρεδίδον, ἀλλὰ πολλὰ καὶ ἀγράφως—ὥστε καὶ τὴν παράδοσιν τῆς ἐκκλησίας

the beginning did constitute or appoint it delivered to those that followed after, the usage proceeding on ever together with time, and rooted firmly by long custom in the Churches.”

137 He tells us of certain things received in the Church, ἀπὸ τῆς σιωπώμενης καὶ μυστικῆς παραδόσεως, “from a tacit and mystical tradition;” and gives instance, ἄλλα δὲ ὅσα περὶ τὸ βάπτισμα, ἀποτάσσεσθαι τῷ Σατανᾷ καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐκ ποίας ἐστὶ γραφῆς; “as in baptism, the” explicit “renouncing or profession to forsake the devil and his angels or ministers,” and so his works, in express words at the place of baptism, “from what Scripture is it?”

Add to these Leo the Great^s, of near time to St. Augustine. *Dubitandum non est, dilectissimi, omnem observantiam Christianam eruditionis esse divinæ, et quicquid ab Ecclesia in consuetudinem est devotionis receptum, de traditione Apostolicâ et de Sancti Spiritûs prodire doctrinâ.—Manifestissime patet inter cætera Dei munera jejuniarum quoque gratiam, &c.* “It is not to be doubted, O most beloved, but that each observance of Christian people,” viz. of the generality of Christians, “hath been taught from God, and whatever hath been” so “received by the Church into the practice of her devotion, doth derive itself from tradition apostolical, and from the teaching of the Holy Spirit.—It is most manifestly evident, amongst other the gifts of God, the gift also of the fasts,” &c. Again in his Epistle ad Dioscorum Alexandrinum^t; *His, qui consecrandi sunt, jejuniis, et a jejunantibus sacra benedictio conferatur.—Nam præter auctoritatem consuetudinis, quam ex apostolica novimus venire doctrina, etiam sacra, &c.* “Let the holy blessing be given to those which are consecrated, fasting. For besides the authority of the” Church’s “custom, which we

138 know doth come from apostolical teaching, the Holy Scripture also,” &c. Fulgentius Ferrandus Diaconus^u of the next age: *Et omnis, qui se ad Ecclesiam pertinere gloriatur, legibus vivat Ecclesiæ; maxime his, quas antiquitas roboravit. Unde etiam consuetudo sine lege, quam tamen Ecclesiæ sanctæ traditio custodiendam jugiter posteris tradidit, eodæm reverentiâ videtur custodienda, et nullatenus amovenda, si non est fidei veræ con-*

ἀξιόπιστον ἡγώμεθα· παράδοσις ἐστὶ·
μηδὲν πλέον ζῆται.

^t Cap. 27. [vol. iii. p. 55.]

^s Serm. ii. de jejuniis Pent. [p. 77.]

^t [P. 149.]

^u In Parænetico ad Reginam, regulâ quintâ, [col. 1298.]

traria ; “and let every one, who glorieth that he belongs unto the Church, live by the law of the Church ; especially those which antiquity hath confirmed. Whence also custom without a law, which yet the tradition of the holy Church” universal “hath delivered to be observed by posterity for ever, seems that it ought to be observed with the same reverence, and at no hand to be laid aside, when it is not contrary to the true faith.”

It were easy to add numerous testimonies from St. Jerome, Epiphanius, Tertullian, Chrysostom, and others ; but these are sufficient. Only be it here well noted, that neither St. Augustine, St. Basil, Leo, Ferrandus, or others, here do speak of matters of faith, or of essential duties moral, or of the essence of Sacraments ; all which we are taught indeed by the consent of these same Fathers to be contained expressly in the Holy Scriptures, and so their testimonies in that behalf are reconcilable with these ; but of ritual observances, which being visible and as it were legible in the universal Church’s constant practice, needed not to be set down in her written rule, or those which are therein set down, not necessarily so evidently but that they might need the interpretation of such the Church’s practice.

The hypothesis here to be subsumed, that the Paschal fast 139 of Lent was ever observed in the Church universal, I may here well assume to myself to have sufficiently proved in the testimonies already vouched throughout this whole discourse ; to all which it was yet much more easy to add numberless proofs of that matter of fact and practice ecclesiastical^x, than

^x Such as are these. Socrates, lib. v. c. 22. [p. 285.] “Ἔστι δὲ τάξιν εὐπρεπῆς, ἣν ἄπασαι αἱ τῶν δυτικῶν, καὶ μεσημβρινῶν, καὶ ἀρκτέφων μερῶν τῆς οἰκουμένης παραφυλάττουσιν ἐκκλησίαι, καὶ τινες τῶν κατὰ τὴν ἑῴαν τόπων. Ἀmongst the rest, he particularly recommends Ἰταλίαν, Ἀφρικὴν καὶ ἅπασαν Ἀιγυπτίαν, Ἰσπανίαν, Γαλλίαν, Βρετανίαν, Διβύαν, ὕλην Ἑλλάδα, Ἀσιανήν τε διοίκησιν—μῆ καὶ συμφώνῳ—γνώμη, καὶ θ’ ἔξ.

Sozomen, lib. vii. c. 19. [p. 308.] Τῇ ἡμέρᾳ Παρασκευῆς, ἣν εὐλαβῶς ἄγαν ὁ λαὸς νηστεύει ἐπὶ ἀναμνήσει τοῦ σωτηρίου πάθους.

Palladius, *Historiâ Lausiaca*, cap. 22.

[p. 48.] concerning Macarius the contemporary of Pachomius, Ἐπέστη ἡ Τεσσαρακοστή καὶ ἶδεν ὁ γέρον Μακάριος ἕκαστον [viz. ἐκεῖ, ὅπου ἦν τὸ σύστημα τῆς μιᾶς μονῆς ἐκείνης, χίλιοι τετρακόσιοι ἄνδρες] διαφόρους πολιτείας ἀναλαβόντα τὸν μὲν ἐσθλόντα ἐν ἐσπέρᾳ, τὸν δὲ [διὰ δύο ἡμερῶν,] τὸν δὲ διὰ πάντε.

Cassianus, *Collat.* 21. c. 27. [p. 802.] Ait diverso more, i. e. sex, vel septem hebdomadibus per nonnullas provincias Quadragesimam celebrari: sed unam rationem, eundemque modum jejuniis diversa hebdomadarum observatione concludi; hi enim (inquit) sibi sex hebdomadarum observantiam

to have alleged such witnesses as hath been done already throughout seven ages; which together with the practice universal have testified, in the question of right, as well as fact, that this observance of the Paschal fast had its institution from the Apostles, from Christ, from God, and the Gospel; that it stands by tradition apostolical and evangelical. If many among them have averred not only an institution and tradition apostolical and evangelical, but also a precept from the Apostles, &c. they have done that *ex abundante*, by an overflowing measure, to what was the proposition by me undertaken to be proved; viz.^y that the Church hath ever observed this Paschal fast, since the time of the taking away of the Lord, the Bridegroom; and since the times of the
140 children of the bride-chamber, the Apostles of the Lord; and secondly, the Church hath done this, hath observed this Paschal fast, as from the Apostles; grounding their practice upon instruction evangelical, tradition apostolical. Now how it is a truth, to be noted also, that so many of the above-alleged witnesses as do assert it to be a precept apostolical or divine, do not only *a fortiore* prove my hypothesis, as is evident, but also, *ex abundante*, assert that which is more; the Catholic Church in Tertullian's time, which he opposed when he wrote his book de Jejuniis, may from what is there set down have sufficiently instructed us; when as chap. 2nd the Church opposes to Tertullian^z, *certos dies a Deo constitutos, viz. illos dies in Evangelis jejuniis determinatos, in quibus ablatus est sponsus; et hos esse jam solos legitimos jejuniorum Christianorum*; "that there are certain days constituted by God; that those days are in the Gospel determined for fasts, in which the Bridegroom was taken away; and that those only are now the legitimate days of Christian fasts;" and yet the same Church there avoucheth also against Tertullian, that the stations of the fourth and sixth days of the week amongst the days dedicated (which also we know to have reference to the Bridegroom's taking away) *ex arbitrio agenda*,

præfixerunt, qui putant die quoque Sabbati jejunandum. Sex ergo in hebdomadâ jejunia persolvunt, quæ eodem sex et triginta dies sexies revoluta consummant.

Cassiodorus, Tripartite History, lib. ii. c. 12. Epistola synodica cum

omnibus ab initia Pascha custodientibus, &c. but, Jejunium Domini Pascha includit, saith St. Hierome. [vid. p. 88, sup.]

^y P. 18. sup.

^z [P. 544.]

non ex imperio^a, are days propounded to be observed by the Christian people's free devotion, not of obligation or precept. And this Tertullian freely acknowledges to be as they had said, in these words^b: *Quæ [stationes] et ipsæ suos quidem dies habeant, quartæ feriæ et sextæ ; passivæ tamen currant, neque sub lege præcepti* ; "which" stations "have their days also, the fourth and sixth days of the week ; but yet are current only¹⁴¹ in being observed generally, but not under a bond of precept." And this his following question put to the Church supposes : *Quale est autem, ut tuo arbitrio permittas, &c.*, speaking of those stations^c ; "how consistent is it, that you permit to yourselves liberty in the observance of those days?" From all which I collect, that the Church did profess a constitution evangelical of certain days, which only are legitimate ; and yet, at least in some, acknowledged no bond or obligation of precept.—The same Epiphanius seems to have understood in *Expos. Fid. c. 21*^d, where he distinguishes the Church's common observances, so as that some were *ἐκ προστάγματος*, by precept or command, *τὰ δὲ κατὰ ἀποδοχὴν προαιρέσεως*, recommended, as it were, to be embraced by the free choice of people's devotion. I enquire not here which of those two Epiphanius taught the fast of Lent to be ; but only collect from these two authorities, that there may be some traditions apostolical, which may be *traditiones consilii*, and not *præcepti* ; not intending hereby to determine that the tradition of the Paschal fast was not of precept, but to declare how it is true which is said, that those many testimonies among the authorities above alleged, which call the Paschal fast a precept, either of God, of Christ, or of the Apostles, observed ever in the Church, do *ex abundante* prove my hypothesis,—the tradition from the Apostles and perpetual observation in the Church,—and more. Whether the opposers' bare denial even so much as of the perpetual practice in the Church (from which if granted, it cannot be denied but that the other will follow) to be rightly collected from those testimonies, be suffi-¹⁴²cient, let Epiphanius be heard, who beside all that I have already alleged from him, having said in his *Expos. Fid.*

^a Cap. 13, 14. [p. 551.]^b [P. 545.]^c [P. 551.]^d [Vol. i. p. 1103.]

c. 22.,^e τὰς δὲ κυριακὰς ἀπάσας—ἡ ἀγία αὕτη καθολικὴ Ἐκκλησία—οὐ νηστεύει,—οὐδ' ὅλως, οὔτε ἐν αὐτῇ τῇ τεσσαρακοστῇ· albeit there he saith, τὴν δὲ τεσσαρακοστὴν—φυλάττειν εἴωθεν ἡ αὕτη Ἐκκλησία ἐν νηστεύειαις διατελοῦσα “on the Lord’s days this holy Catholic Church doth not fast,—not at all, no not in the Quadragesimal fast of Lent itself,” of which Lent he had said, “the same Church is wont to observe the Lent persevering in fastings,” τὰς δὲ ἕξ ἡμέρας τοῦ Πάσχα ἐν ξηροφαγίᾳ διατελοῦσι πάντες οἱ λαοί, “the six Paschal days,” viz. the six last and principal days of fasting, “all nations perform in dry” or stricter “diet:”—against the opposers of all this in the seventy-fifth Heresy^f he makes this rejoinder: Καὶ περὶ τῶν ἕξ ἡμερῶν τοῦ Πάσχα, πῶς παραγγέλλουσιν [οἱ Ἀπόστολοι] μηδὲν ὅλως λαμβάνειν, ἢ ἄρτου, καὶ ἁλὸς, καὶ ὕδατος; ποίαν τε ἡμέραν ἄγειν, πῶς τε ἀπολύειν εἰς ἐπιφώσκουσαν κυριακὴν, φανερόν ἐστι. Τίς δὲ μᾶλλον ἐπίσταται τούτων; ὁ ἡπατημένος ἄνθρωπος, ὁ νῦν ἐνδημήσας, καὶ ἕως νῦν ἐν τῷ βίῳ περιῶν, ἢ οἱ πρὸ ἡμῶν μάρτυρες γεγονότες, ἔχοντες πρὸ ἡμῶν τὴν παράδοσιν ἐπὶ τῆς Ἐκκλησίας, καὶ οὗτοι παρειληφότες παρὰ τῶν αὐτῶν πατέρων, τῶν τε αὐτῶν πατέρων πάλιν μεμαθηκότων παρὰ τῶν πρὸ αὐτῶν γεγονότων, πῶς ἡ Ἐκκλησία παραλαβοῦσα παρὰ τῶν αὐτῆς πατέρων, ἄχρι καὶ τῆς δεῦρο κατέχει τὴν ἀληθινὴν πίστιν, καὶ τὰς παραδόσεις; καὶ διαπιπτέτω πάλιν ἡ τούτου ἔννοια ἡ περὶ τοῦ Πάσχα· “and concerning these
143 six Paschal days,” viz. of especial fasting, “how they,” the Apostles, “command, that either nothing at all, or bread and water and salt be received, and in what manner the day is to be observed, and how the fasts are to end towards the dawning of the Lord’s day, is evident. Now who think we is most knowing of these matters? whether this deceived man” Aërius, “who lived but now and is as yet surviving, or the martyrs which have been before us, holding before our time this tradition in the Church, and they having received it from their Fathers, and their Fathers again having learnt it from those which were before their time; as the Church having received it from her Fathers, retaineth the true faith and the traditions even until this time. Let now therefore this man’s conceit concerning the Pasche fall again to the ground.”

^e [Vol. i. p. 1105.]

^f [Cap. 6. vol. i. p. 910.]

In like manner Vincentius Lirinensis comparing the martyrs' or confessors' witness with innovators, writeth thus^g: *Illud etiam est nobis vel maxime considerandum, quod tunc apud ipsam Ecclesiæ vetustatem, non partis alicujus sed universitatis ab iis [confessoribus, &c.] est suscepta defensio;—omnium sanctæ Ecclesiæ sacerdotum apostolicæ et catholicæ veritatis hæredum decreta et definita sectantes, maluerunt semetipsos quam vetustæ universitatis fidem proderere.* And, ^h*Magnum hoc igitur eorundem beatorum exemplum, planeque divinum, et veris quibusque catholicis indefessa meditatione recolendum, qui in modum septemplicis candelabri septena Sancti Spiritus luce radiantes clarissimam posteris formulam præmonstrarunt, quoniam modo deinceps per singula quæque erroris vaniloquia, sacratæ vetustatis auctoritate prophanæ novitatis conteratur audacia.—Nosque religionem, non qua vellemus ducere, sed* ¹⁴⁴*potius qua illa duceret, sequi oportere: id quod esse proprium Christianæ modestiæ et gravitatis, non sua posteris traducere, sed a majoribus accepta servare. Quis ergo tunc universi negotii exitus?—Retenta est scilicet Antiquitas, explosa Novitas;* “that now is of us to be especially considered, that then in the very antiquity of the Church those” confessors “undertook the defence not of any part, but of the whole universal Church itself,—when following the decrees and definitions of all the priests” or Bishops “of the holy Church, who were the *heirs of the Apostolical or Catholic truth*, they chose rather to betray themselves, than the belief of the universality of the Church following antiquity.—Therefore is this a great and surely divine example of those blessed men, and by an unwearied meditation to be remembered of all true Catholics; inasmuch as they, enlightened with the sevenfold light of the Holy Ghost, after the manner of that

Zech. 4. 2.

“candlestick with its seven lamps” upon the bowl of it, “have shewed forth a most clear example to posterity, after what manner for time to come, through all occurring vain doctrines of error, by the authority of sacred antiquity the boldness of profane novelty may be crushed.—It is our duty not to lead aside religion whither we please, but rather to follow it whithersoever it leads: that being the property of Christian modesty and gravity, not to transmit their own devices to posterity, but

^g Cap. 5. [p. 12.]^h Cap. 6. [p. 13.]

to hold fast the things they have received from their ancestors.
 145 What then was the issue of that whole contention or business?
 Antiquity was retained, and novelty exploded."

If therefore nothing, as is said, had been hitherto proved but the universal practice of this fast, without instance of any beginning of its tradition ; of what force it ought to be, that very ancient holy synod, *Synodus Gangrensis*¹, celebrated A.D. 319, a little before the first Œcumenical Council of Nice, and itself confirmed afterwards by the fourth General Council, of Chalcedon^k, and the sixth General Council, of Constantinople^l, declareth by its sentence, canon the nineteenth, *Εἴ τις τῶν ἀσκουμένων χωρὶς σωματικῆς ἀνάγκης ὑπερηφανεύοιτο, καὶ τὰς παραδεδομένας νηστείας εἰς τὸ κοινὸν καὶ φυλασσομένας ὑπὸ τῆς ἐκκλησίας παραλῦει, ἀποκυροῦντος ἐν αὐτῷ τελείου λογισμοῦ, ἀνάθεμα ἔστω* "if any of the Religious without corporal necessity shall of their pride dissolve the fasts delivered from tradition unto the community" of Christians, (or, "to be observed by all in common,") "and which are observed by the Church, by a complete determination of his mind rejecting them, let him be anathema." The merit of which sentence Hormisdas, a holy bishop about the year 514, doth thus declare^m: *Quando induit obedientiæ humilitatem opinionibus suis vallata superbia? quando acquiescunt paci contentionum stimulis assueti, sola certamina aventes de religione captare, et mandata negligere?—Una pertinacis cura propositi rationi velle imperare, non credere. Contemptores auctoritatum veterum, novarum cupidi quæstionum, solam putantes scientiæ rectam viam, quâlibet conceptam facilitare sententiam; eo usque tumoris elati, ut ad arbitrium suum utrius-*
 146 *que orbis putent inclinandum esse judicium* : "When will pride, walling itself within its own" private "opinions put on the humility of obedience? When will they which are accustomed to the gallings of contention, acquiesce or submit themselves to peace; who seem desirous to lay hold on nothing of religion, but occasions therefrom of contentions, and to neglect commands?—The only care of such a pertinacious purpose is, that it hath a mind to give law unto

¹ [Vol. i. col. 538.]

^k [Can. i. confirms the canons put forth καθ' ἐκδόστην σύνοδον ἔχει τοῦ νῦν. vol. ii. col. 601.]

^l [Can. ii. vol. iii. col. 1659.]

^m In Epistolâ ad fratrem Possessorum, [vol. i. pt. 2. p. 47, sq.]

reason, not to" obey or "believe it. Such are contemners of the authorities of the ancients, desirous of new questions, deeming their opinion taken up upon any easy ground, the only right way of science ; and are lifted up to that swelling of pride, that they think the judgment of both parts of the world, east and west, is to be bowed to their pleasure and sentence."

Yet will we not, lastly, refuse to hear the pleas even of novelty and singularity itself against this doctrine of the Church's public times of fasting.

And their first objection is, that this Paschal fast, or any like, are set fasts ; and therefore superstitious. Were it some fast only upon incident and extraordinary occasion, a providential fast as they speak, they could allow it ; but a set fast is a fixed public mark and constant eye-sore to them.—To which, our answer we will frame, 1. First from evangelical instruction. When that holy pattern of widows Anna in the Gospel, herself a prophetess, and a widow about eighty-four years of age, whereof she lived seven only with one only husband from her virginity, departed not from the temple, but served God with fastings and prayers night and day ; were her fasts only providential, extraordinary, and occasional ? or were they superstitious ? were they not a regular, set holy discipline of fasting, i. e. almost continual, and differing from the Church's set fastings for the community, only in the greater frequency ? If they shall say, But she prescribed this fasting to herself : and why may not the Church of God,—a more devout virgin yet than she a widow,—prescribe to herself ? Thus for good purpose there stand in the very doors of the Gospel the fasts of Anna, the daughter of Phanuelⁿ ; of John Baptist, the son of Zachary ; and of

Luke 2.
36, 37.

ⁿ Tertullianus, lib. de Jejuniis, c. 8. [p. 548.] In limine Evangelii, Anna prophetis filia Phanuelis, quæ infantem Dominum et agnovit, et multa super eo prædicavit, &c.—Post egregium titulum veteris et univiræ viduitatis, jejuniorum quoque testimonio augetur, ostendens in quibus officiis assideri Ecclesiæ debeat, et a nullis magis intelligi Christum, quam semel nuptis, et sæpe jejunis. "In the entrance or door of

the Gospel standeth Anna the prophetess the daughter of Phanuel, which both acknowledged her infant Lord, and spake concerning Him many things," &c.—"After that egregious title of praise from her widowhood of many years, and one only husband ; she is also magnified by the testimony of her fastings, shewing by what offices we ought to attend the Church, and that Christ is by none sooner understood,

our Lord Jesus, the Son of God. Of this our Anna St. Hierome writes to the widow Salvina^o: *Habens tui ordinis, quas sequaris, Judith de Hebræâ historiâ, et Annam filiam Phanuelis de Evangelii claritate, quæ diebus et noctibus versabantur in* 148 *templo, et orationibus atque jejuniis thesaurum pudicitiae conservabant*; “having whom you may imitate, those of your own order, Judith from the Hebrew history, and Anna the daughter of Phanuel from the clarity of the Gospel, who were conversant nights and days in the temple, and by prayers and fastings preserved the treasure of their chastity.” St. Ambrose in like manner^p: *Vides qualis vidua prædicetur, unius viri uxor, ætatis quoque jam probata processu; vivida religioni,—cui diversorium in templo, colloquium in prece, vita in jejunio: quæ dierum noctiumque temporibus indefessæ devotionis obsequio, cum corporis agnosceret senectutem, pietatis tamen nesciret ætatem;—quæ viduitatem non occasione temporis, non imbecillitate corporis, sed virtutis magnanimitate servaverit*; “you see what manner of widow here is commended, the wife of one husband, tried and approved by the progress of many years” from youth to a very old age; “yet vivid as to religion, whose commoration was in the temple, her colloquy prayers, her life spent in fasting; who by the obsequious and unwearied devotions of her nights and days, though she could not but feel the old age of her body, yet her piety was no ways decrepit or enfeebled; who kept her widowhood not from any occasion and reason of the time,” as of any instant necessity; and so her fastings, not occasional; “not from any imbecility of body, but from the magnanimity of her virtue.” 2. Was not

than by such as have been wives of one husband, and widows of often fastings;” where it is his *debeat* only, that savours of Montanism. The like hath St. Hierome of Judith in his Epistle ad Furiam, [vol. i. p. 86.] *Legimus—viduam confectam jejuniis, et habitu lugubri sordidatam, quæ non lugebat mortuum virum, sed squalore corporis sponsi [Christi] quærebat adventum.—Vincit viros fœmina, et castitas truncat libidinem [viz. Holofernem]; habituque repente mutato ad viatrices sordes redit, omnibus seculi cultibus mundiores.—Sed et talia frequentiora nostris jejunia sponsi dolebant absentiam, quærebant præsentiam.* “We read of

that widow” Judith “much spent by fastings, and in her mourning habit neglecting her body, who did not so much mourn for her deceased husband, as by the neglecting of her body seek the advent of” the Lord “her Bridegroom.—A woman overcomes those men” of war, “and chastity beheads lust; and then again suddenly changing her habit, she returns to her victorious fasts, and neglectings of her body, neater ornaments than all the dresses of the world.”

^o De Servandâ viduitate, [in fin. vol. i. p. 77.]

^p Lib. de Viduis, [c. iv. § 22. vol. ii. col. 191.]

Acts 10.

Cornelius in the course of his ordinary piety, as is most probable, fasting till the ninth hour? who as he was a devout person, and towards God praying as it were continually, and ¹⁴⁹ rich in alms-giving towards the people; so in the austere sobriety of his own body, he was *νηστεύων μέχρις ἑννάτης ὥρας, καὶ τὴν ἑννάτην ὥραν προσευχόμενος*, “fasting until the ninth hour, and praying at the ninth hour,” an usual hour of prayer with God’s people, Acts iii. 1; Dan. ix. 2; because at that hour he was to pray, he was fasting to that hour, our three o’clock of the afternoon^q; (whence the Church hath measured her stations of Wednesday and Friday’s fast;) and you have above the answer of God by His angel to Cornelius.

3. Did not St. John Baptist, whose food was such only as the wilderness set before him, *cibi oblatis ab eremo*, who came neither eating nor drinking, fast in his ordinary course of ascetical discipline^r; and so his disciples, *πυκνὰ, πολλά*;

4. The teachers and prophets at Antioch, Acts xiii., were they not first jointly fasting in the ordinary course of their ministry, ver. 2; and then afterwards, ver. 3, after the especial command received from the Holy Ghost for separating unto Him Barnabas and Paul, celebrated another fast upon the ¹⁵⁰ arising occasion, *τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς*; and so the Church hath since done in her ordinary course of fasts before her ordinations.

In fine; that some do but vainly pretend to be wiser than the Church in reproving her set times of fasting because set and fixed annually, St. Cyril of Alexandria, a far greater patriarch and wiser person, seems to me to have well proved^s.

^q S. Hieronym., lib. ii. adv. Jovinian. [vol. ii. p. 369.] Cornelius Centurio ut Spiritum Sanctum acciperet antequam Baptisma, eleemosynis meruit crebrisque jejuniis.

^r Chrysologus, de Jejunio Quadragesimal. Serm. 13. [p. 12.] Joannem viderat [diabolus] urbium delicias squalentis eremi habitatione mutasse, molliem carnis vestis asperitate calcasse, agresti cibo mundi totam frenasse luxuriam.—Et tamen non ei dixit, si Filius Dei es. At ubi Dominum vidit jugiter jejunantem, proclamat: Si Filius Dei es.—Signum panis petit, qui signum jejunii pertimescit. Signum panis petit, ut jejunii tremendum sibi refugiat signum.

Tertullian., lib. de Pudicit. c. 6. [p. 558.] Onera legis usque ad Joannem, non remedia.

S. Hieronym., lib. ii. adv. Jovinian. [vol. ii. p. 369.] A diebus Joannis Baptistæ, jejunatoris et Virginis, regnum Cœlorum vim patitur, et violenti diripiunt illud. Cyril. Alex. Hom. i. de Fest. Paschal. [vol. v. pt. 2. p. 8.] τί γὰρ, εἰπέ μοι, τὸν μακάριον Βαπτιστὴν ἄνδρα τοσοῦτον καὶ τηλικούτον ἀπέφηνε;—²Οὐχὶ νηστεία, πάσης ἡμῶν ἀρετῆς ἰδέαν ἀποτίκτουσα; νηστεία, τῆς ἰσαγγέλου πολιτείας τὸ μῖμνμα, σωφροσύνης πηγὴ, ἐγκρατείας ἀρχή, λαγνείας ἀναίρεσις;

^s Hom. i. de Festis Pasch., [vol. v. pt. 2. p. 5.]

Εἰ γὰρ σοφός ἐστιν ὁ παροιμιαστής, λέγων, τοῖς πᾶσιν ὁ χρόνος καὶ καιρὸς παντὶ πράγματι, πῶς οὐκ εὐλόγως πάσης μὲν εἶναι πονηρίας ἐχθρὸν τουτονὶ τὸν καιρὸν ὁμολογήσαιμεν; —¹Φέρε τοιγαροῦν, καὶ ἡμεῖς τοὺς εὐσεβείας ἐραστὰς ἐπὶ τὸν ἐτήσιον ἀγῶνα τῶν πόνων καλέσωμεν, καὶ τοῦ προφήτου λέγοντος· Σαλπίσατε σάλπιγγι ἐν Σιών, ἀγιάσατε νηστείαν, κηρύξατε θεραπείαν,—τὴν ἱερὰν τῆς Ἐκκλησίας κινήσωμεν σάλπιγγα, εὐσημῶ δὲ καὶ περιφανεστάτῳ κηρύγματι, &c. “if Solomon was wise, who says, there is a time for all things and a season for every thing, why should we not confess it reasonable that this season,” speaking of the Paschal fast, “is the enemy of all wickedness?—Go to, therefore, let us call all the lovers of godliness to this annual combat. The prophet saying, ‘Blow the trumpet in Sion, sanctify a fast,’” &c., “let us lift up the Church’s holy trumpet,” &c.—And after St. Cyril, St. Augustine in Ps. xxi.^u *Quotiens Pascha celebratur, nunquid totiens Christus moritur? sed tamen anniversaria recordatio quasi repræsentat quod olim factum est, et sic nos facit moveri* 151 *tantumquam videamus in cruce pendentem Dominum*; “as oft as the Paschal” fast “is celebrated, doth Christ so often die? Nay, but the anniversary remembrance as it were represents unto us that which long since was done, and makes us to be so affected as if we saw the Lord hanging on the cross.”

A second objection.—Even those set fasts might not displease us, if they were not commanded, but left free. Resp. But how can they be set for and celebrated by the public, even the whole Church, how shall they agree on any time and place for all, except they all be by some prescription over-ruled? Again, for command, fasting being confessedly a duty commanded even in the New Testament,—βλητέον, saith my text,—that the Church hath power to determine as to time and place, themselves acknowledge, even all who allow the Church any authority at all. They which give her least, grant her this: yea they grant it to themselves, who deny it to the Catholic Church. Was the fast of the Ninevites less accepted of the King of Heaven, or less powerful for their deliverance from the wrath then impendent, because proclaimed by the decree of the king of Nineveh and his nobles? ^{Jonah 3. 7.} So I ask of that commanded by the good king Jehoshaphat. ^{2 Chron. 20. 3, 4.}

¹ [P. 6.]^u [Vol. iv. col. 93.]

- Jer. 35. Was the fast of the Rechabites abstaining through so many generations, by a perpetual fast, from wine, though no where commanded them by God, less approved, yea or rewarded by God's especial promise, because commanded by Jonadab their father? Was the Church of the Jews of greater authority over her children, when she obliged her children in feasts and fasts not appointed by God, as the feasts of Purim and dedi- 152
- Zech. 7. 5. cation and the set fasts of the fifth and seventh months, than the Catholic Church now hath over her children^x? Is not obedience an addition of another act of virtue to that of fasting, viz. of justice as well as abstinence, of humility and gentle tractableness as well as severity to themselves? Among the causes of fasting, the humbling of our proud hearts being one chief, he that makes this objection, because it is a commanded fast, hath doubly need of the fast, to teach him humility^y as well as the denial of his appetites; to teach him to regard both the Bridegroom and the Bride, Christ his Father, and the Church his Mother; *felix necessitas, quæ ad meliora impellit*, saith St. Augustine of it; they have great need to be so commanded, who fast, and fast not, both for debate. You cannot ποιῆσαι, "make them fast," saith my text, ver. 35, when the Bridegroom is with them; *non potestis facere vel adigere ad jejunandum*; this shews the days would come, when they might be made or obliged to fast; but not by obligation of the old law given to the Jews, which thenceforth was to cease; therefore by Christ's new law, whereby He bade that "new wine should be put into new bottles."
- Gal. v. i. But thirdly.—Saith not St. Paul, "Stand fast in the liberty wherewith Christ hath made you free"? Resp. But then 153
- v. 13. St. Paul subjoins in the same chapter, "only use not your liberty for an occasion to the flesh;" and St. Peter enters his
- 1 Pet. 2.16. *caveat* also, "as free, and not using your liberty as a cloke of maliciousness;" as it is for certain used, when that liberty,

^x Hæc sunt festa quatuor ista communissima, quibus Judæi tempore prophetæ Zachariæ jejunârunt, et adhuc annis singulis ordinarie summarieque jejunt, Buxtorf. Synagog. Judaic. c. 25. p. 457. [Hanov. 1604.]

^y St. Hieronym. Epistola ad Celantiam, quæ est 14ma. [vol. i. p. 116.] Qui probabiliter ac scienter abstinentiæ virtutem tenent, eo affligunt carnem

suam, quo animæ frangant superbiam ut quasi de quodam fastigio contemptus sui atque arrogantiae descendant, &c. "They which retain the virtue of abstinence according to knowledge, and allowedly, to that end afflict their flesh, that they may break the pride of their soul, that they may come down as from a certain height of their arrogance and contempt" of others.

which the Apostle expressly declares to be from the ceremonial law, from which Christ hath freed us, is alleged for our freeing ourselves from Christ's own precepts and constitutions, and His Church's, and His officers', whom He hath impowered under Him: see Gal. v. 1. with ver. 2, "Stand fast in that liberty," viz. from the yoke of circumcision and the like, yea from all that would impose fasts upon you, whether Montanist, or other new heretics, or Consistory, or any other who is not this Bridegroom, or His Bride the Church and her spiritual governors, (who in Tertullian's time, as he acknowledges, indicted fasts,) or Christian kings and princes, whom when God hath set to be the nursing fathers of His Church, He hath given to her such to order also her bodily diet and fasting.

Fourthly.—They object, The memory of Christ's Passion,—the Bridegroom's taking away,—should be perpetual, not annual only, or weekly. True, and so His Resurrection, we trust; yet you have a weekly memorial of it of God's appointment, the Lord's day, yea and annual also, whether you less like that or no.—But our faith, not our fasting, is the best memory of His Passion. True, but it is so far from colour of truth that these two should be set opposite one to the other, that our Lord argues some of little faith from their no-fasting upon just cause for the Bridegroom's interest, see Matt. xvii. 20, 21. God saw them both conjoined in Nineveh, and the
 154 one flowing from the other, "So the people of Nineveh be- Jonah 3. 5.
 lieved God, and proclaimed a fast."

The next objection is that of human nature: the fast of Lent seems to us a hard task, and a heavy burden laid on men's shoulders. Resp. This objection could not be more improperly laid against any master, or any text, or any interpreter of this text, than against this our gracious Master, and especially in this His constitution here prescribed, and the Church's interpretation of it. How tender, how considering was He of the infirmity and weakness even of His own chosen Apostles? He excuses that in them, which John did not in his; He is careful that no bruised reed, no old bottles should be broken by any's zeal, that in the old and attrite garment the rent should not be made worse (nor the schism in the Church): yea therefore is our Lord thus indulgent to His

disciples' infirmity in this matter, saith St. Chrysostom on Matt. ix.,^z because He would shew them example, who were by Him to be sent forth for the masters, teachers and spiritual governors of the whole world, that they should gently lead those which were with young, and drive as all the flock could go; ταῦτα ἔλεγε, νόμους ἐπιτιθεὶς καὶ κανόνας τοῖς ἑαυτοῦ μαθηταῖς, ἵν' ὅταν μέλλωσι μαθητὰς λαμβάνειν τοὺς ἐκ τῆς οἰκουμένης ἅπαντας, μετὰ πολλῆς αὐτοῖς προσφέρωνται τῆς ἡμερότητος—^a ἵνα καὶ αὐτοὶ ὅταν μαθητεύσωσι τὴν οἰκουμένην συγκαταβαίνωσι. “these things spake He, giving therein law and rule to them His disciples, that when they should receive the whole world as their disciples, they should deal with them with all gentleness and condescension.”—And thence St. Chrysostom himself for himself thus collecteth,¹⁵⁵ μὴ τοίνυν μηδὲ ἡμεῖς πάντα παρὰ πάντων ἀπαιτῶμεν ἐν προοιμίῳ, ἀλλ' ὅσα δυνατόν. “let us not therefore in the beginnings exact all things of all men, but according as they are able to bear.” Therefore it is, that in every age the Church and the successors of these Apostles have had in this matter regard to the weakness of men's bodies, yea and minds also. This shall appear in all her prescriptions; how careful, in the first express written law we meet with that she promulgated for it^b, εἰ μὴ δι' ἀσθένειαν σωματικὴν ἐμποδίζοιτο, “if bodily weakness hinder not.” St. Basil the Great in his Ascetics, *ad ἐρώτησ. ιθ'*. ^c Ἐνὶ μὲν κανόνι πάντας περιλαμβάνεσθαι τοὺς ἐν τῇ γυμνασίᾳ τῆς εὐσεβείας ἀδύνατον. *ad ἐρώτησ. κ'*. ^d Αὐτάρκεια δὲ ἄλλη ἄλλῳ κατὰ τε τὴν τοῦ σώματος ἕξιν καὶ τὴν πρὸς τὸ προκείμενον χρεῖαν. τῷ μὲν γὰρ πλείονος τροφῆς καὶ ἰσχυροτέρας χρεῖα διὰ τὸν κόπον, &c.; “to comprise under one and the same rule all that are exercised in piety, is a thing impossible;”—“one measure is a sufficiency to one, another to another, according to the habit or constitution, or need of the body; for one man hath need of more and stronger food because of his labour,” &c. And διατάξ. δ'. ^e Ἐγκράτεια δὲ γαστρὸς ἀρίστη ἢ ἐκάστῳ μετρουμένη πρὸς τὴν τοῦ σώματος δύναμιν. “the rule of abstinence is best measured according to the power of every one's body.”

^z [Vol. vii. p. 353.]^a [Not found.]^b Canon Apostol. 61. [p. 451.]^c [Vol. ii. p. 362.]^d [Vol. ii. p. 365.]^e [Vol. ii. p. 544.]

And for minds likewise, the Church well knows that there will in all ages be some babes in Christ, some young men, some fathers; some buds, some blossoms, some ripe fruits; 156 some old, some new bottles and garments. Hence it is from the Church's tenderness and condescension, and not from the uncertainty or variety of tradition, that we read in all ancient authors that variety allowed or indulged; so that though it was required of all who had strength of body to fast some days, or weeks, in those days of the Bridegroom's taking from us, in the Paschal fast, yet witness Irenæus, and Tertullian, and St. Augustine for the western Church; Dionysius bishop of Alexandria, Epiphanius of Cyprus, and Socrates for the east, there are clear records how in this Paschal fast some fasted more days or weeks, some fewer; some within the abstinence of the forty days choosing out fifteen days,—in the east: others, in the west, twenty-one for more strict fasting; yet so as that from all, of both Churches, abstinence from pleasures and feasts, otherwise lawful, was expected through all the forty days, in honourable memory of the Bridegroom's own forty days' fast for us; and some days' proper fasts; whilst others also among them, as stronger vessels, held the stronger liquor of forty days' fast; and generally by all was observed *continentia quadraginta dierum*, as Leo the Great speaks, Serm. iii. de Quadrages.,—*ut ad Paschale festum quadraginta dierum se continentia præpararet populus Christianus*, "that the Christian people might by some sort of abstinence through the forty days prepare themselves for the Paschal feast." Which same author yet in his very next Sermon of Lent^e contents himself for his auditors with three days' fast only in the week through the weeks of Lent. Our Church also prays to Him "who for our sakes did fast forty days and 157 forty nights, that He would give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey His godly motions," &c.; not such miraculous fasting as His. "In those days shall they fast;" our holy and tender Mother, the Church, considers her children's strength, as Christ the children of His bride-chamber: she hath her exceptions, relaxations for the sick or weak, for children and

^f [P. 37.]

^e [Ad fin. "Secunda—et quarta et sexta feria jejunemus."]

aged, prisoners and labourers, women with child and travellers, and in her compassion seems even to bear about another passion with that of her own fastings of Lent. There are wont to be reckoned four reasons, which excuse from fasting: 1. *impotentia corporis*, 2. *ex paupertate indigentia ordinaria ciborum*, 3. *necessitas laboris majoris*, 4. *pietas boni melioris*; to which some add, *intempestas caloris*, in some regions, for some hotter months of the year: three of them the eighth Council of Toledo, can. 9.^h recounts, *Illi vero, quos aut ætas incurvat, aut languor extenuat, aut necessitas arctat, non ante prohibita violare præsumant, quam a sacerdote permissum accipiant*. The four excusations are, either bodily infirmity, or ordinary penury of diet from their poverty, or necessity of greater toil and bodily labour, or zeal of some greater good offering itself upon the dispensing with their fast; and yet even in such cases take St. Chrysostom's advertisement with youⁱ, εἰ γὰρ καὶ νηστεύειν οὐ δύνασαι, ἀλλὰ μὴ τρυφᾶν δύνασαι· οὐ μικρὸν δὲ καὶ τοῦτο—ἀλλ' ἱκανὸν μὲν καὶ τοῦτο κατασπάσαι τὴν τοῦ διαβόλου μανίαν· καὶ γὰρ οὐδὲν οὕτως ἐκείνῳ τῷ δαίμονι φίλον, ὥς τρυφή καὶ μέθη—εἰ ἀσθενὲς σοι τὸ σῶμα, ὥστε νηστεύειν διηνεκῶς, ἀλλ' οὐκ εἰς εὐχὴν ἀσθενὲς, οὐδὲ πρὸς ὑπεροφίαν γαστρὸς ἄττονον· “for although thou canst not fast, yet canst thou¹⁵⁸ forbear pampering thy body with delicacies and fulness; nor is this of little moment, but oft avails to the weakening of the devil's temptations, to whom nothing is so pleasing as epicurean diet and drunkenness.—If thou hast a weak body, so that thou canst not continue such fastings, yet happily it is not weak to prayer, nor unable certainly to despise the pleasures of the full belly.” Yea, perhaps thy body's health requires rather this fasting or abstinence, as well as the Church's law and thy soul's consideration. Theodoret on Dan. i. hath well advertised us from the example of the three children, who eating pulse and drinking water instead of their appointed meat and wine, their countenances appeared fairer and faster in flesh than all the children which did eat the portion of the king's meal^j. Theodoret^k thereupon observes, I say, μεμάθηκεν ὡς δυνατὸν καὶ νη-

ⁱ [Vid. p. 67. sup.]^j [In Matt. Hom. lvii. vol. vii. p. 581.]^k Cap. i. 12—14.^l [On ver. 16. vol. ii. p. 1074.]

στελα χρώμενον σωματικὴν ῥώμην καὶ εὐπρέπειαν κτήσασθαι “we are lessoned that bodily strength and comeliness may gain by the use of fasting.” And so Chrysologus saith¹, *est jejunium pax corporis, membrorum decus,—robur mentium, vigor animarum,—castitatis murus, pudicitiae propugnaculum, civitas sanctitatis,—magisterii magisterium, disciplinarum disciplina, Ecclesiasticæ viæ viaticum salutare*; “fasting is peace to the body, the comeliness of limbs,—the strength of minds, the vigour of souls,—a wall of chastity, a sconce of purity, a city of sanctity,—the instruction of instructions, the discipline of disciplines, the salutary provision for the Church’s way.”

¹⁵⁹ Likewise St. Chrysostom^m, ἐπιτρίβει γὰρ ἡμῖν τὸ σῶμα πρὸς τὴν ἀσθένειαν, φησιν. Ἀπόκρ. Μᾶλλον δὲ εἰ βουληθείης μετὰ ἀκριβείας ἐξετάσαι τὸ πρᾶγμα, καὶ εὐεξίας αὐτὴν εὐρήσεις μητέρα τυγχάνουσαν καὶ εἰ τοῖς ἐμοῖς ἀπιστεῖς λόγοις, παῖδας ἱατρῶν περὶ τούτων ἐρώτησον, καὶ αὐτοὶ ταῦτα σαφέστερον ἐροῦσι. “will one say, But it doth inflict upon us weakness of body. Resp. Yea rather, if thou wouldest exactly search the matter, thou wilt find it the mother of health or a good habit of body; and if thou believest not my words, ask the sons of the physicians about it, and they will tell thee these things more clearly.”

Lastly, to fast is wont to be called in Scripture, to afflict the soul; this being the end of fasting, that such chastening by affliction of the body may afflict the lower sensitive powers of the soul, that the inferior powers of the soul being afflicted, a troubled spirit and a humbled heart thence arising in us may be a sacrifice and burnt-offering unto God. Afflict certainly thy soul thou mayst, which is the end, if thou art not able to afflict thy body, which is the means; since therefore only thou mayst not perhaps safely afflict thy body, for that it is already afflicted. Nay, this itself, that we are not happily able in body to be susceptible of so salutary a medicine as fasting, ought and is apt to be one consideration where-through to afflict ourselves. Therefore said God of the day of expiation to that people, among whom yet, no doubt, there were many sick and infirm in body, as thou art; “Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.” *Certe qui jejunare*

Lev. 23. 29.
Isa. 58. 5.

Lev. 23. 29.

¹ De Jejunio, Serm. viii. [p. 8.]

^m De Pœnit. Hom. v. [vol. ii. p. 315.]

non potest, non præsumat inducere novitatem; sed fateatur esse fragilitatis propriæ, quod relaxat; et redimat eleemosynis quod non potest supplere jejuniis, saith Chrysologus"; "at least he which cannot fast, let him not presume to introduce novelty; but confess it to be from his own weakness that he doth relax his fasting; and let him redeem by alms-deeds that which he cannot supply by fastings."

If any yet look on this duty of fasting in Lent as disagreeing to their pleasures of Spring, and therefore with sour aversion do receive this meek and gentle law of this fast, I shall anon evidence the laws of it to be an easy yoke, and meanwhile say, that God seems to complain of such refractory stupidity by His prophet Jeremy, "Yea, the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming; but My people know not the judgment of the Lord." 'Ο τῆς νηστείας καιρὸς [ἡ τεσσαρακοστὴ] τὸ πνευματικὸν τῶν ψυχῶν ἔαρ, saith Chrysostom^o; "the season of fasting," Lent, "is the spiritual spring of our souls;" and the same in his second Homily^p, ἐν ἡμέραις νηστειῶν ἡδοναὶ σβέννυνται, καὶ ἀρεταὶ ἀνθοῦσι, καὶ σωφροσύνης τὸ κάλλος καθαρώτατον δείκνυνται and again^q, ἰδοὺ ἐπέστη τεσσαρακοστὴ πνευματικὴν σοι κολυμβήθραν δεικνύουσα, οὐχ ἓνα ἐτήσιῳ κύκλῳ ἄρρώστον ἱατρεύουσιν, ἀλλ' ὁλόκληρον λαόν· "in the days of the fast pleasures do die, and virtues bud forth and are in their flower, and the most pure beauty of sobriety puts forth itself."—"Behold the fast of Lent is at hand, pointing out to thee the spiritual pool which cures not one sick soul only in each year's returning, but a whole people." When God bade His prophet Ezekiel to bear on his right side the iniquity of the house of Judah forty days, "I have appointed thee," saith God, "each day for a year;" or as the Hebrew and your margin hath it, "a day for a year, a day for a year.—And behold I will lay bonds upon thee, and thou shalt not turn from that side." It may be to us, for our own sins, possibly each day for a million of years, and we may well be patient of the bonds then. Add to this, that these forty days on this

Ezek. 4.
6, 8.

^p Serm. clxvi. de Quadrages. [p. 145.]

^o Vol. iv. λογ. α'. ἐν ἀρχῇ τῆς τεσσαρακοστῆς. [p. 645.]

^p [Vol. ix. p. 795.]

^q [Ut sup. p. 794.]

side Easter of mourning for the Bridegroom's taking from us, are answered by other forty, yea fifty, following Easter, of joy for the Bridegroom's presence returned. St. Augustine[†], *Cum labore celebramus Quadragesimam ante Pascha; cum lætitiâ vero tanquam acceptâ mercede quinquagesimam post Pascha;* "with labour we observe the quadragesimal or forty days' fast before Easter; but with joy the fifty days' celebrity after Easter, when we receive as it were a reward^s." Forty days' fast, at least abstinence from pleasures, from full and pleasurable diet, is a number consecrated by God in the Old and New Testament, in the law by Moses, in the prophets by Elias, in the Gospel by Christ: Moses the type of Christ's mediation; Elias of His ascension, both the figures of His forty days' fast, and both they, and only they, appear with Him in glory at His transfiguration. Moses, by whose mediatory hand the law was given, yet fasted forty days; Elias, who did not trouble Israel, but was jealous for the Lord of hosts, yet fasted forty days, and troubled his own flesh; the Lord Christ, who knew no sin, yet fasted forty days; and thou who art a sinner, yet *cum Domino penitus jejunante non observas quadragesimæ moderata jejunia?* "with the Lord fasting wholly, dost thou not observe the moderate fasts of Lent?" saith St. Ambrose[‡]. We have sinned; and forty days was the number of days of God's judgment on the old world by waters for sin; forty days' fast the second time Moses undertook, to ask pardon for the people's sin; forty years

[†] Tractat. 17. in Joan. [vid. p. 93, sup. note d.]

^s Ambros. lib. viii. in Luc. [vol. i. p. 1476.] Majores tradidere nobis Pentecostes omnes quinquaginta dies ut Paschæ celebrandos. -- Per hos quinquaginta dies jejunium nescit Ecclesia, sicut Dominica qua Dominus resurrexit, et sunt omnes dies tanquam dominica. "Our ancestors have delivered unto us all the fifty days ending in Whit-Sunday to be celebrated as" a continued "Easter. Through these fifty days the Church knows no fasting, as neither on the Lord's day, whereon the Lord rose from the dead; and these" fifty "are all as it were a Lord's day." And in Sermon. lx. [vid. p. 39. sup.] *Sic enim disposuit Dominus, ut sicut ejus passionem in Quadragesimæ jejuniis contristaremur, ita ejus resurrectione in*

quinquagesimæ feriis lætaremur. Non igitur jejunamus in hac quinquagesimâ; quia in his diebus nobiscum Dominus commoratur; non inquam jejunamus præsentem Domino, quia ipse ait: Nunquid possunt filii sponsi jejunare, quamdiu cum illis est sponsus? "For so hath the Lord disposed, that as we are to sorrow in His Passion by the fasts of Lent, so should we from His Resurrection rejoice in the fifty days' following celebrity. In these therefore we fast not, because in these days the Lord abideth with us. We fast not, I say, the Lord being present, because Himself said, 'Can the children of the bride-chamber fast, so long as the Bridegroom is with them?'"

[‡] Sermon. xxiii. de Quadragesima, [vid. Sermon. xxi. and xxiii. vol. ii. Append. coll. 418, 421, sq.]

Num. 14.^{34.} the people of Israel bare their iniquities in the wilderness;
 Deut. 25.8. forty days' fast, like the forty stripes appointed by God for the offender; forty days the space which God gave Nineveh to repent in from their sins, and to avert their denounced destruction. The spies sent by God returned from search of the land of Canaan after forty days, and brought of the fruit of the land; now walk we therefore circumspectly, wisely
 Num. 13. 25. in the land of our pilgrimage, with what fear! with what care! then shall we return with the cluster of grapes, the wine of Angels, the blood of Christ, a happy taste of the fruits¹⁶³ of our future Canaan. Chrysologus thus speaketh^u, *Quadragesima diebus ac noctibus expiaturus terram celestis imber effunditur.—Attendite, fratres, quantus sit quadragenarius numerus iste, qui et tunc cælum terris aperuit abluendis, et nunc fonte baptismatis orbem totum pandit*; speaking of the solemn public celebration of baptism, (whereof the deluge of waters cleansing the earth was a type,) at the end of the forty days of Lent. At the end of forty days Noah, according to God's word, opened the window of the ark which he had made; at the end of forty days God opens to us the window of heaven, and sends down the manna of the holy Eucharist:—When we with Moses and Elias have, according to our poor measure, fasted or abstained in some sense forty days, that at the end we may appear before God, as they, in a meet preparation to the holy Eucharist; we yet shall need to wrap, with Elias, our faces in our mantles, and to fear before His presence in our approach to His holy table.

Conclude we therefore this of the Quadragesimal fast with that of St. Bernard^x; *Nunquid non valde indignum est, ut nobis onerosum sit [Quadragesimale jejunium] quod Ecclesia portat universa nobiscum?* “is it not a very unworthy thing that that should seem burdensome to us, which the whole Church bears with us?” And how universal this practice was, that of St. Basil in his second Homily^y of the praise of fasting will tell you, “In this time of Lent, there is no island nor continent of the earth, no city, nor nation, no extreme corner of the world, where the edict of this fast of Lent was not heard. Yea, whatsoever armies, merchants, travellers,^{13.}

^u Serm. clxvi. [p. 144.]^y [Vol. ii. p. 11.]^x Serm. iii. [vid. p. 75. sup.]

or mariners are abroad, this fast comes unto them all, and with joy they all receive it.—^zThis composes every house, every city, and every people, in sobriety, and quiet, and concord; this stills the late clamours, contentions, and noises of the town.—^aLet no one therefore exempt himself from the number of fasters, in which every degree, nation, and age almost of men, and all of all dignities whatsoever, are engaged.”

And now, lest any of the forty days’ spies of this mountainous land should bring up an evil report upon it, and affright you with the men of Anak, with the difficulty of this forty days’ fast; and by reason of some bottles that do fly, the good liquor should be in some part spilt, and perhaps some bottles perish, and the religious exercise of fasting evil spoken of, *καὶ σχίσμα χεῖρον γένηται*, “and the schism be made worse;” I shall sincerely let you know, how and in what manner the generality of the Christian Church did in ancient days observe this fast of Lent; which I doubt not but will be judged by you a light and easy yoke, and as St. Ambrose^b calls it, *quotidiana et moderata Quadragesimæ jejunia*, “the daily and moderate fasts of Lent.” This St. Hierome also, in his Epistle ad Lætam^c, doth caution; *hoc in perpetuo jejunio sit præceptum, ut longo itineri vires perpetes suppetant, ne in prima mansione currentes, in mediis corruamus*; “in a continued fast take this precept, that you take care how your strength may last, and supply you for so long a journey.”—*Displicent mihi in teneris maxime ætatibus longa et immoderata jejunia*; “fasts not only long continued, but also immoderate, displease me, especially in young and tender ages.” Therefore St. Chrysostom^d also provided, that in Lent relaxing their fast on two days together every week, Saturday and the Lord’s day, they might take breath as it were; *βραχύ τι διαναπαύεσθαι κεχάρισται ὁ δεσπότης, ἵνα καὶ τὸ σῶμα μικρὸν ἀνέντες ἀπὸ τῶν πόνων τῆς νηστείας, καὶ τὴν ψυχὴν παραμυθησάμενοι, πάλιν παρελθουσῶν τῶν δύο τούτων ἡμερῶν, τῆς αὐτῆς ὁδοῦ μετὰ προθυμίας ἅπτωνται*.

^z [P. 13.]

^c [Vol. i. p. 52.]

^a [P. 11.]

^d λογ. ια'. εἰς τὴν γένεσιν [vol. iv.

^b Serm. xxiii. de Quadrages. [vol. ii. p. 84.]

Append. col. 422.]

“the Lord hath indulged these two weekly days,” Saturday and the Lord’s day, “like certain stages, inns, or havens, that the body being for a little while relaxed from its labours of the fasting, and the mind comforted, they may again, when these two days are passed over, afresh set upon the remaining part of the fast to be travelled through.” Basilus Magnus^e, Καὶ τοῦτο γὰρ οἶμαι προσήκει σκοπεῖν, ὅπως ἂν μὴ τῇ ἀμετρίᾳ τῆς ἐγκρατείας τὴν δύναμιν τοῦ σώματος καταλύσαντες, ἀργὸν αὐτὸ καὶ ἄπρακτον πρὸς τὰ σπουδαῖα τῶν πράξεων ἀποφῆνωμεν. Οὐ γὰρ δὴ ποιῶν ὁ Θεὸς τὸν ἄνθρωπον ἀργὸν καὶ ἀκίνητον αὐτὸν εἶναι βεβούληται, ἀλλ’ ἐνεργὸν ὑπάρχειν πρὸς τὰ καθήκοντα· ἐν μὲν τῷ παραδείσῳ κελεύσας τὸν Ἀδὰμ ἐργάζεσθαι καὶ φυλάττειν αὐτὸν.—Προσέκει τοίνυν μηδὲν καινοτομεῖν παρὰ τὴν φύσιν καὶ τοὺς ὅρους τοῦ Εὐεργέτου τῆς φύσεως, ἀλλ’ ἐμμένοντα τούτοις ἔμπρακτον ἔχειν τὸ σῶμα, μηδαμοῦ ταῖς ἀμετρίαις παραλυόμενον· τοῦτο γάρ, οἶμαι, ἀρίστης οἰκονομίας ἐστὶ, τὸ τοῖς κειμένοις κατακολουθεῖν ὅροις,—καταμαραίνειν δὲ τοῦτο καὶ παραλύειν ταῖς ἀμέτροις ἐκτῆξεσιν, οὐδαμῶς.—^f Δεῖ μέντοι καὶ τοῦτο σκοπεῖν, ὅπως ἂν μὴ προφά- 166
σει τῆς τοῦ σώματος χρείας, εἰς ὑπηρεσίαν τῶν ἡδονῶν ἐξοκείλωμεν.—Δεῖ καὶ νηστεύειν ἔμμετρα, καὶ τὴν ἀναγκαιοτάτην ἐπικουρίαν εἰσφέρειν τῷ σώματι, μὴ τῆς ἡδονῆς ἡγουμένης περὶ τὰ βρώματα, ἀλλὰ τοῦ λογισμοῦ τὴν χρείαν μετὰ ἀκριβείας ὀρίζοντος· καθάπερ τινὸς ἐπιστήμονος ἱατροῦ τοῖς καθήκουσιν ἀπροσπαθῶς τὴν ἀσθένειαν θεραπεύοντος.—^g Ὅτι καλὸν καὶ συμφέρον συνεστάναι μᾶλλον ἢ παρεῖσθαι τῷ σώματι, καὶ ἐνεργὸν τοῦτο παρέχειν ταῖς ἀγαθαῖς πράξεσιν, ἢ ἀργὸν ἐκουσίως ἀποτελεῖν· “for this I think we ought to take care of, that by no immoderate excess of abstinence we dissolve the strength of the body, and render it unactive, and languishing as to any honest employment and business. For God when He made man, would not that he should be idle and not stirring, but active as to things agreeable to his nature, commanding Adam himself in Paradise to labour and to keep the garden.—It is meet, therefore, that nothing be innovated contrary to nature and the bounds set us by the gracious Author of our nature; but abiding within them, to maintain our bodies fit for action, in no wise dissolving its strength by immoderate fulness, or

^e Ἀσκητικῶν διατάξεων δ'. [vol. ii. p. 545.]

^f [P. 546.]

^g [P. 550.]

fasting. For this I suppose to be the best economy, to follow the laws of nature set us,—and by no means to consume or enfeeble the body by immoderate spendings of it.—This also we must provide for, that neither upon pretence of the body's need we thrust ourselves forth into the service of pleasure.—We ought to use both moderate fastings, and yet supply the
167 body with necessary sustentation, not following the prescriptions of pleasure, but of reason accurately judging what is needful for us concerning our viands; consulting right reason, as a knowing physician, which may take care of the infirmity of our body by things meet for it, disinterested from our appetites and passions.—It is much better and more be-
hoveful that our body should be preserved in its consistent strength and vigour for good actions, than by our own counsel to render it as it were dissolved and unactive.” Thus far St. Basil, one of the most strict ascetics of the ancients; to whom agrees also Procopius Gazæus upon Isaiah i.^h *Νηστείαν δὲ βούλεται τὴν χωρὶς ἐπιδείξεως δουλαγωγούσαν τὸ φρόνημα τῆς σαρκός*—οὐδὲ τὴν ἀποχὴν δὲ τῶν βρωμάτων ἐπιτείνειν χρεῶν, ὥστε λυθῆναι τὸν τόνον τοῦ σώματος, καὶ περιελκεῖν εἰς ἀπροσεξίαν τὸν νοῦν “He would a fast, which without ostentation should bring into subjection our carnal-mindedness,—but declares it our duty not to extend abstinence from meats so far as to weaken or dissolve the vigour of the body, or draw the mind to an inadvertent incogitancy.”

You see how unanimously and tenderly the ancient doctors of the Church agree on this caution of *observanda* but *moderata Quadragesimæ jejunia*; “the fasts of Lent to be observed, but with just and equitable moderation.” How by the ancients it was moderated we will now say in a few words.

First then, a *Quadragesima* all called it, as in which, though they could not hope to imitate the miraculous forty days' fast of Moses, Elias, and Christ our Lord: yet in all those forty
168 days they could abstain, and they abstained, from pleasures and bread of delight, from public joyances and private unnecessary indulgences, and as many as whose health could bear it without experience or just fear of sickness or weakness, from flesh and wine also. But as to the abstaining from all food till the evening, the generality of the pious Christians

Dan. 10.
2, 3.

both of the east and western Church sought out within that forty days' space, for their pattern, some example of mere man, as themselves were, and that one unassisted with miraculous power, as Moses and Elias were, viz. Daniel his three weeks fast. Whereupon I assure myself that both the western Church, even Rome itself, singled out to themselves among their forty days of abstinence, as Leo fitly calls it, twenty-one days, or three weeks, for full fasts until the evening: the eastern Church likewise three weeks, in which they reckoned but fifteen days, as appears from Socratesⁱ, as reckoning the weeks without the Sunday, and Saturday (on which the eastern Church fasted not, except only one Saturday in the year, the vigil of Easter Day.) As to the western Church, where was the fast of Lent more strictly observed than in ancient Rome? Yet hear Leo the Great, and first bishop of that name in that see, thus instructing the Christian people of Rome in his fourth Sermon of Lent^k, *ut omni immunditia a penetralibus cordis exclusa, sanctificetur jejunium nostrum* [*Quadragesimale*].—*Secunda igitur et quarta et sexta Feriâ jejunemus: Sabbato autem apud beatum Petrum Apostolum vigiliâ celebremus*; "that all uncleanness being shut out from the inmost of our heart, our" Lent "fast may be sanctified.—Let 169 us therefore fast on the second, fourth, and sixth day of the week, and on Saturday keep a watch *apud B. Petrum Apostolum*." These three days of each week in their six weeks fast of Lent from Quadragesima-Sunday made up eighteen days, which with Ash Wednesday, and the Friday following Ash Wednesday, and Easter Eve, made up just their twenty-one days' fast: which Epiphanius^l and the Tripartite History^m relate that the Romans fasted, i. e. with this full fasting unto the evening, the space of three weeks before Easter. The same saith Socrates twice of the eastern Church's fifteen days' fast, which they also measured for three weeks, exempting the Lord's day, and the Sabbath day, as hath been said. Thus great an agreement there was to observe both the Lord's forty days' fast by their abstinence from pleasures, flesh, and wine, and if able, by stricter fasting, Daniel's three weeks. Which they had great reason thus to emulate; first, for that

ⁱ [Lib. v. c. 22. p. 286.]

^k [P. 38.]

^l [Vid. p. 37. sup.]

^m Lib. ix. c. 38. [vol. i. p. 348.]

his only was done as mere man contenting himself with the measure of a man, after he had seen Moses' and Elias's more glorious but miraculous example ; secondly, because Daniel himself did undertake that three weeks' fast upon his foreseeing in spirit "the taking away" of this our "Bridegroom," the cutting off of Messiah the prince, but not for himself ; compare the end of Daniel, chap. ix. 24, 26, with the beginning of chap. x. 2, 3 ; thirdly, this fast was kept by him, saith the text ver. 4, in the first month of the year, answering to our March, the time wherein the Messiah was to be cut off, wherein the Christian Church would afterward celebrate
 170 their Paschal fast for His Passion ; fourthly, for the great acceptation with God that this three weeks' fast of Daniel found ; compare chap. x. 2, 3, with ver. 12 ; "in those days I Daniel was mourning three full weeks ; I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." — "Then said he unto me, Fear not Daniel ; for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard, and I am come for thy words." — Thus we read when forty days were indicted by God for Nineveh's destruction, a three days' fast of Jonah in the whale's belly was accepted for him, "and the whale vomited up Jonah upon the dry land ;" and a three days' fast of the city Nineveh, a city of three days' journey to pass through, was accepted of God for their deliverance ; "and God repented of the evil He had pronounced against them, and He did it not." On which saith St. Chrysostom, ὁ ἢ μὲν γὰρ μέθη καὶ ἀδηφαγία τὴν πόλιν διέσεισε καὶ καταβάλλειν ἔμελλεν ἡ δὲ νηστεία [τριῶν ἡμερῶν] σαλευομένην αὐτὴν καὶ μέλλουσιν καταπίπτειν ἔστησε — εὐθέως δρόμος ἀπάντων ἐπὶ τὴν νηστείαν, ἀνδρῶν, γυναικῶν, δούλων, δεσποτῶν, ἀρχόντων, ἀρχομένων, παιδίων, πρεσβυτέρων οὐδ' ἀλόγων φύσις ταύτης ἀτελής ἦν τῆς λειτουργίας πανταχοῦ σάκκος, πανταχοῦ σποδὸς, πανταχοῦ θρήνος καὶ οἰμωγαί — καὶ ἦν ἰδεῖν πρᾶγμα παράδοξον, ὑπὸ σάκκου πορφυρίδα παρηνδοκιμηθεῖσαν. "Ὅπερ γὰρ οὐκ ἴσχυσεν ἀλουργίς, τοῦτο

ⁿ See Jonah iii. according to the LXX. [Ver. 4. "yet forty days," — 314.] ^o De Pœnit. Hom. v. [vol. ii. p. 314.]
 ἐτι τρεῖς ἡμέραι. LXX.]

ἴσχυσεν ὁ σάκκος· ὅπερ οὐκ ἤνυσεν τὸ διάδημα, τοῦτο κατάρ-
 θωσεν ἡ σποδός.—καὶ οὕτω τὴν πόλιν ἐξήρπασαν τῶν κινδύ-
 νων.—^p Μὴ πτήξῃ—τὴν νηστείαν ἀκούσαντες· οὐ γὰρ ὑμῖν ¹⁷¹
 ἐστὶ φοβερὰ, ἀλλὰ τῇ τῶν δαιμόνων φύσει—ὅταν οὖν—
 τοῖς ἐχθροῖς τῆς ζωῆς ἡμῶν οὕτως ἢ φοβερὰ, φιλεῖν αὐτὴν
 καὶ ἀσπάζεσθαι, οὐχὶ δεδοικέναι χρή· “drunkenness and
 gluttony shook the city of Nineveh when it stood fair and
 flourishing, but the fast” of three days “when it shook, and
 was about to fall, established its standing.—Forthwith you
 might see them all run unto fasting, both men and women,
 servants and masters, rulers and people, children and old
 men; nor was even the irrational nature of beasts privileged
 from this service. Every where was seen sackcloth, every
 where ashes, every where lamentation and mourning; and a
 strange sight it was to see, what the purple and diadem could
 not do, that sackcloth and ashes prevailed to do,—and de-
 livered the city from their dangers. Fear not therefore—
 when ye hear of the fast; for that is not terrible to us,” which
 delivers us from fearful judgments, “but it is terrible to the
 devils;—since it is therefore so terrible to the enemies of
 our life, we ought to love and embrace, and not to fear it.”
 St. Chrysostom had learned this from that of our Lord, (to
 whom every knee of things beneath the earth also do bow,)
 Matt. xvii. 20, 21, “this kind goes not out, but by prayer and
 fasting.”

You have seen the gracious acceptance which the Ninevites’
 fast found with God Almighty.—But lest any of us should
 undergo like labour, and miss of like acceptance, how far in
 the next place directions for the truly religious manner of
 performance of this duty of fasting will be necessary, St. Chry-
 sostom will tell you upon the occasion of this Ninevites’ fast^q; ¹⁷²
 οὐ γὰρ ἀρκεῖ τῆς νηστείας ἡ φύσις ἐξελέσθαι τοὺς μετιόντας,
 εἰ μὴ μετὰ τοῦ προσήκοντος γένηται νόμος· καὶ γὰρ ἀθλη-
 τῆς, φησὶν, οὐ στεφανοῦνται, εἰ μὴ νομίμως ἀθλήσῃ· ἵνα οὖν
 μὴ πόνον ὑπομεινάντες νηστείας ἐκπέσωμεν τοῦ στεφάνου τῆς
 νηστείας, μάθωμεν πῶς καὶ τίνα τρόπον τὸ πρᾶγμα μετιέναι
 χρή· ἐπεὶ καὶ ὁ Φαρισαῖος ἐκεῖνος ἐνήστευσεν, ἀλλὰ μετὰ τὴν

^p [P. 309.]

^q In his third Homily ad pop. Antiochen. [vol. ii. p. 39.]

νηστείαν ἐκείνην κατήλθεν ἔρημος καὶ κενὸς τῶν ἀπὸ τῆς νηστείας καρπῶν· ὁ τελώνης οὐκ ἐνήστευσε, καὶ ἔμπροσθεν γέγονεν ἐκείνου τοῦ νηστεύσαντος ὁ μὴ νηστεύσας· ἵνα μάθῃς ὅτι νηστείας ὄφελος οὐδὲν, ἂν μὴ καὶ τὰ λοιπὰ ἔπῃται πάντα.

Ἐνήστευσαν οἱ Νινευῖται καὶ ἐπεσπάσαντο τὴν τοῦ Θεοῦ εὐνοίαν· ἐνήστευσαν καὶ Ἰουδαῖοι, καὶ πλεον οὐδὲν ἔπραξαν, ἀλλὰ καὶ κατηγορηθέντες ἀπήλθον. Ἐπεὶ οὖν τοσοῦτος ὁ κίνδυνος τῆς νηστείας τοῖς οὐκ εἰδόσιν ὅπως χρὴ νηστεύειν, μάθωμεν τῆς νηστείας τοὺς νόμους, ἵνα μὴ τρέχωμεν ἀδήλως, μηδὲ ἀέρα δέρωμεν, μηδὲ σκιαμαχῶμεν πυκτεύοντες. Φάρμακόν ἐστιν ἡ νηστεία· ἀλλὰ τὸ φάρμακον, κὰν μυριάκις ὠφέλιμον ᾖ, πολλάκις ἄχρηστον γίνεται διὰ τὴν ἀπειρίαν τοῦ χρωμένου· καὶ γὰρ καὶ καιρὸν εἶδέναι χρὴ καθ' ὃν δεῖ τοῦτο ἐπιτιθέναι, καὶ ποσότητα αὐτοῦ τοῦ φαρμάκου, καὶ σώματος κρᾶσιν τὴν δεχομένην, καὶ χώρας φύσιν, καὶ ὥραν ἔτους, καὶ δilaίταν κατάλληλον, καὶ πολλὰ ἕτερα· ὧν ὅπερ ἂν παροφ-
θείη τοῖς ἄλλοις λυμανεῖται πᾶσι τοῖς εἰρημένοις· “for the nature of fasting,” saith he, “sufficeth not to free those which are exercised therewith, except it be performed according to a meet rule or law. For he that striveth for masteries, is not crowned except he strive lawfully; lest therefore we under-

173 going the pain of fasting fall short of the crown and reward thereof, let us learn how, and after what manner we ought to perform the thing. For otherwise we know, the Pharisee also fasted, but after his fast he went away empty and void of the fruits of fasting; yea the Publican who fasted not was preferred before him that fasted, that you may learn how there is no benefit of the fast, except all other requisites also do accompany it. The Ninevites fasted, and drew down upon themselves the favour of God; the Jews also fasted, and were never the nearer, but went away accused. Since therefore there is so great danger of the fast to those who know not how they ought to fast, *let us learn the laws of fasting*, that we run not uncertainly, nor beat the air, nor be as such cuffers who fight as it were with their shadow. Fasting is a medicine; but physic, although it be never so good that is prescribed, oftentimes becomes unprofitable by reason of the imprudence of him that useth it; for that he ought well to know both the season of taking it, and the quantity, and the constitution of the body that receives it, and the air or region, and the season

of the year, and what diet is to be taken with it, and many other rules; of which he that shall oversee any, mars the whole course of physic which he had entered upon."

Let us then now come to these *νηστείας νόμους* which St. Chrysostom says we are to learn, the rules and laws of this fast, especially of Lent; that it may be such a fast as God hath chosen. I will name eight. 1st, that our fasting be as ¹⁷⁴ the Church at first designed it, a great instrument of our great work of repentance from our sins, of judging ourselves that we be not judged of the Lord, of more instant mortifying all sinful lusts and affections, as it is a special season of memory of Christ's death and passion; forasmuch as Christ hath suffered for us, and we, if with Him we suffer in the flesh,

1 Pet. 4. 1. must cease from sin, as we learn from St. Peter. 2ndly, that our fast be truly fasting, not a commutation only of our usual diet for other delightful fulness, refectious, and pleasures. 3rdly, that fasting be not severed from its ancient company of watchings, hard lyings, sorrowings, sequestration of ornaments and public joyances. 4thly, that in our fasting our bowels relent from all hard oppression of others to all works of justice, the fast which God hath chosen, to undo heavy

Isa. 58. burdens and to break every yoke. 5thly, that it abound in works of mercy; the fast commanded us by God, to deal our bread, from which we fast, to those who not of choice but by necessity do hunger. 6thly, to make our fastings subservient to our more instant prayers, as our bodies to our souls; for a time, as St. Paul speaks, *σχολάζοντες*, giving ourselves to attend on fasting and prayer, as also to more frequent hearing of God's word; as the Church at this season provides more frequent sermons, that while the outward man fasts, the inward man may be filled daily. 7thly, more particularly take we care in this time of the abstinence of Lent to prepare ourselves for the Lord's holy Table at Easter, to which it is instituted as a preparation. Lastly, that all this your good be ¹⁷⁵ not leavened with the leaven of vain-glory and hypocrisy; "when ye fast be not as the hypocrites are."—These the ancient doctors did join together in their injunctions; as may be seen especially throughout St. Chrysostom's Homilies on Lent. Thus Cæsarius bishop of Arles, A.D. 508, in his second

Homily of Lent, ^s *Rogo vos fratres carissimi, ut in isto legitimo ac sacratissimo Quadragesimæ tempore,—^tetiam quod vos facere credo, caritatis contemplatione commoneo ; ut per totam Quadragesimam et usque ad finem Paschæ castitatem, Deo auxiliante, servantes, in illâ sacrosanctâ sollemnitate Paschæ, castitatis luce vestiti, eleemosynis dealbati, orationibus, vigiliis et jejuniis, velut quibusdam cælestibus et spiritualibus margaritis ornati, non solum cum amicis sed etiam cum inimicis pacifici, liberâ et securâ conscientia ad altare Domini accedentes, corpus et sanguinem ejus non ad judicium, sed ad remedium possitis accipere ;* “ I beseech you, most dear brethren, that in this ordained and most sacred time of Lent,” &c.—“ and of love I admonish you, that which I trust you also do, that, through the whole Lent unto Easter keeping yourselves through God’s help in purity, in that holy solemnity of Easter you being clothed with the light of purity, and made clean and white by alms, and adorned with prayers, watchings, and fastings, as with certain heavenly and spiritual pearls, and being at peace not only with your friends but also with your enemies, approaching with a free and quiet conscience to the Altar of the Lord, may receive His Body and Blood, not to judgment, but for your spiritual remedy and healing.” Hath not our

176 Lord Christ prepared and mingled as it were all these together in one part of His Sermon on the mount, prayer, alms, and fasting, and charitable forgiving, and putting far from us hypocrisy in those, and repentance ? And these are indeed all linked together in their own nature ; when,—our fasting helping forward and witnessing our humiliation and repentance, enabling us also the better to watching, and both giving us opportunity to prayer, and enabling us at least out of what by fasting we spare from our own bodies to feed and relieve the poor, and therefore much more doing justice to others ; in all things performing sincere obedience to God and His Church without hypocrisy, in love of our brethren and neighbours, and purity of our bodies, and meet preparation of our souls,—we approach at the end of the fast to the holy Table and heavenly feast of Christ’s most holy, purifying, and sanctifying Body and Blood. St. Austin somewhere compares the faith of Christians to the lamp, alms to the oil in the lamp,

Mat. ch. 6.
& ch. 7. to
ver. 5.

^s [P. 746.]

^t [P. 747.]

and God repented of the evil that He had said He would do unto them. Seest thou that not fasting delivered them from their danger, but the change of their life rendered God propitious to those barbarians? This I have said, not that we might dishonour fasting, but that we *might honour* it; for the honour of fasting is not the abstinence from meats, but the separating ourselves from our sins; so that he who defines fasting by abstinence from meats *only*, he it is who especially dishonours fasting. Dost thou fast? shew it me by thy works; what works, wilt thou say? if thou seest the poor, shew him mercy; if thou seest thine enemy, be reconciled to him; if thou seest thy friend in honour, envy him not;—let not thy mouth *only* fast, but also thine eye, thine ear, thy feet, thy hands, and all the members of thy body; let thy hands fast from rapine and injury, let thy feet fast from running to unlawful spectacles, let thine eyes fast from busy beholding beauties belonging to others; for beholding with the eyes is ¹⁸⁰ as it were the food of the eyes; which if it be forbidden food, mars our fast;—let the fast of the hearing be, not willingly to take up accusations and slanders.” With this patriarch of Constantinople agrees St. Cyril patriarch of Alexandria; ^a οὐ γὰρ δήπου ψιλαῖς ἀσιταῖς καὶ μόνων βρωμάτων ἀποβολαῖς τὴν ἀληθεστέραν τῆς νηστείας εὐρήσομεν χάριν,—ἀλλ’ ἐκεῖνα τῆς ἐαυτῶν διανοίας ἀποπεμπόμενοι, [πορνεῖαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν *supra nominatas*,] δι’ ἃ καὶ τὸ τῆς νηστείας ἐξεύρηται φάρμακον.—μὴ τρέφε τὸν νοῦν ἀκολάστοις ἡδοναῖς· ἀργεῖτω παρά σοι τῆς πορνείας τὸ κέντρον· πάθους ἐλευθέραν ἔχε τὴν γνώμην· φεύγε τῶν ἀκαθάρτων τὴν κοινωνίαν. —Καλὸν μὲν οὖν καιρῷ καὶ βρωμάτων ἀπέχεσθαι περιττῶν, καὶ περιέργου τραπέζης ἀναχωρεῖν, ἵνα μὴ τοῖς ὑπὲρ τὴν χρεῖαν ἐδέσμασιν ἐντρυφήσαντες κοιμωμένην ἐφ’ ἑαυτοῖς τὴν ἁμαρτίαν ἐγείρωμεν· πεινομένη γὰρ καὶ σπαταλῶσα διὰ τούτων ἡ σὰρξ χαλεπὴ τέ ἐστι, καὶ ταῖς τοῦ πνεύματος ἐπιθυμίαις δυσανταγώνιστος.—^e Ἀργεῖτω τοῖνυν ἐν ἡμῖν τὸ κακὸν, καὶ πᾶσα μὲν βρωμάτων οἰχέσθω τρυφή.—ἡδὲ σῶφρων ἡμῖν εἰσὶ τὴν νηστεία, ἡ πάσης ἁμαρτίας ἔχθρα.—[Ὁ χληρὸν δέ. Ἀπόκρ.] ^f Εἰ δὲ τὰ μικρὰ παθεῖν παραιτούμενοι, μείζοσι καὶ χαλεπωτέροις περιπεσούμεθα,—πυθόιμην ἂν ἡδέως τῶν οὕτω διακειμέ-

^a In Hom. i. de Fest. Paschal. [vol. v. pt. 2. p. 7.]

^e [P. 8.]
^f [P. 10.]

νων, πότερόν ποτε τὸ νηστεύειν ἐρούσιν ὀχληρὸν, ἢ τὸ δι' αἰῶ-
 νος κολάζεσθαι;—ἀγαπήσωμεν τοίνυν τὴν νηστείαν, ὡς παντὸς
 ἀγαθοῦ καὶ πάσης εὐθυμίας μητέρα.^s καθαρίσωμεν ἑαυτοὺς
 ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες
 181 ἀγιωσύνην ἐν φόβῳ Θεοῦ· οὕτω γὰρ, οὕτω καθαρὰν τῷ δεσπότῃ
 τὴν νηστείαν ἐπιτελέσομεν, ἀρχόμενοι μὲν τῆς ἀγίας τεσσαρα-
 κοστῆς ἀπὸ πεντεκαδεκάτης τοῦ Μεχρὶ μηνός· “for in no-
 wise may we find the truer grace of fasting in *only* abstinence
 from food, but let us send away and free ourselves from for-
 nication, uncleanness, inordinate affection, and evil concu-
 piscence; for the remedy whereof this medicine of fasting
 was found out;—feed not therefore your mind with the
 pleasures of intemperance, mortify the fury of fornication,
 free your mind from inordinate affection, flee the fellowship
 of unclean persons.—It is good therefore in season to abstain
 from needless meats, and to withdraw from an exquisite table,
 lest filling ourselves with superfluous food, we *awaken the sin*
 that dwells and sleeps in us; for the flesh waxing fat and
 living in pleasure, becomes difficult and hard to be mastered
 by the motions and desires of the spirit.—Let therefore evil
 be evacuated in us, and all delicacy of food pass beside us;—
 let sober fasting enter in unto us, which is the enemy of all
 sin.”—But it is troublesome.—Resp. “If refusing to endure a
 little we shall fall into greater and sorer sufferings,—I would
 gladly ask those that are so affected, whether they will say it
 is troublesome to fast, or to be punished for ever^h?—Let us
 love therefore the fast, as being the mother of all good and of
 all cheerfulness;—let us cleanse ourselves from all filthiness
 of flesh and spirit, perfecting holiness in the fear of God; for
 so, so, I say, shall we perform a pure fast unto the Lord;
 182 beginning the holy Lent from the fifteenth day of the month
 of February;” so it fell that year. And that you may under-
 stand St. Chrysostom’s negative aboveⁱ, οὐχ ἡ νηστεία ἐξήρ-
 πασε, to be spoken as not excluding fasting from repentance
 in the deliverance of the Ninevites, but as pronouncing fast-
 ing ineffectual with exclusion of repentance; and where they

^s [P. 16.]

^h Viz. which might be prevented by fasting after a right manner, 1 Cor. ix. ult. “I keep under my body, and

bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.”

ⁱ [Vid. p. 133. sup.]

were both, repentance to have been the principal, and the other for its sake, but for its sake to be assumed ; both his own words there following teach us, and more clearly St. Cyril here in this Homily^k, *Τί δὲ τοὺς Νινευίτας τῆς μεγάλης ἐκείνης διέσωσεν ἀπειλῆς ; ὁ μὲν γὰρ προφήτης ἐκήρυττεν ἔτι τρεῖς^l ἡμέραι καὶ Νινευὶ καταστραφήσεται· οἱ δὲ καθάπερ τι φρουρίον ἀρράγες καταλαβόντες τὴν νηστείαν, τὴν θεῖαν ἐδυσώπουν ὀργὴν, καὶ τῶν προσδοκηθέντων κακῶν ἀπηλλάττοντο·* “ what was it that saved the Ninevites from that great commination ? For the prophet proclaimed, Yet three” (others read, forty) “ days, and Nineveh shall be overthrown. They betaking themselves to fasting, as to an impregnable hold, by importunity pacified the divine anger, and were delivered from the impendent evils ;” where Cyril’s fasting must be understood likewise according to his words above, as including also the more principal work, repentance.—You have heard how these two renowned patriarchs have defined the true fasting ; the rest are long. Hear we now therefore our own Church’s definition of it, in her Homily of fasting, that as fasting, in the outward part of it, is a withholding of meat and drink and all natural food from the body, for the determined time of fasting ; so also, saith the second part of the Homily, the “ inward fast of the mind—is—a sorrowfulness¹⁸³ of heart, detesting and bewailing our sinful doings.” A larger description if you require, you may take it thus : fasting is a denying ourselves lawful refreshments, for having not denied ourselves in unlawful desires ; a real judging ourselves worthy to be punished, that we be not judged, and afflicting or punishing ourselves ; judging ourselves also unworthy (and executing on ourselves for some time that judgment) of the wonted blessings created of God for man to enjoy, for our former inordinate enjoyments of them, and our other offences against God. *Illicitorum veniam postulantem oportet etiam illicitis^m abstinere*, saith Halitgarius”, [*sed multo magis ab illicitis.*] Tertullian anciently in his book of Repentance^o, *Plerumque vero jejuniis preces alere, ingemiscere, &c. [oportet.] In quantum non peperceris tibi, in tantum tibi Deus, crede, parceret ;*

Ezra 8. 12.

^k [Vol. v. pt. 2. p. 8.]^l [So LXX. vid. p. 127, note n. sup.]^m [Leg. “ a licitis.”]ⁿ De Ordin. Pœnitent. lib. iii. c. 5.

[p. 534.]

^o Cap. 9. [p. 127.]

“we ought frequently to feed our prayers with fastings, and with groans to utter them,” &c. “By how much thou sparest not thyself, God will spare thee.” Which Cæsarius of Arles in Hom. I. de Quadrages.^p thus dilates upon: *Jejunia, ac vigiliæ, et sanctæ afflictiones, humiliata corpora macerant, maculata corda purificant;—ac sic mortificatione præsentī futura mortis sententia prævenitur; et dum culpæ auctor humiliatur, culpa consumitur: dumque exterior afflictio voluntariæ districtiōnis infertur, tremendi judicii offensa sedatur; et ingentia debita labor solvit exiguus, quæ vix consumpturus erat ardor æternus*; “fastings, and watchings, and holy afflictions, macerate the body in humiliation, and purify the heart from
184 its stains;—and so by present mortification the future sentence of death is prevented; and while the author of the sin is humbled, the sin is consumed; and while the outward affliction of voluntary severity is inflicted, the offence of the dreadful judgment is appeased; and a little labour dissolveth great debts, which eternal burning scarce would eat out.”

Thus fasting avails much, joined with repentance:—repentance also is best performed in conjunction with fasting. St. Basil the Great in his first Sermon of fasting^q, *μετάνοια δὲ χωρὶς νηστείας ἀργή* and in his second^r, *νηστεία ἀρχὴ μεταβολας,—θυμοῦ ἐποχῇ, ἐπιθυμιῶν χωρισμός*. “repentance without fastings, is scarce set on work;”—“fasting is the initiatory discipline of repentance,—the restraint of anger, the separating from concupiscences;” so see we in the example of whole communities, that Gentile city of the Ninevites, Jonah iii., and the Jews the people of God, Joel ii.; how it serves to the perfecting of the imperfect proselytes, in the instance of Cornelius, Acts x. 9.; how in conversion of single sinners, in the instance of Saul, anon St. Paul, Acts ix. 9. The reason is rendered by Chrysologus in his seventh Sermon on Matt. vi.^s *Agricola si non, impresserit cultrum, si sulcum non defoderit, si non exciderit sentes, si gramina non evulserit, si in tuto semina non locdr̄it; sibi mentitur, non terræ; nec terræ facit damnum, sed sibi non facit fructum; et ita se vacuat, ita decipit, impugnat ita, qui terræ manu fallaci mentitur*; expounding himself further within a few lines thus,

^p [P. 745.]

^q [Vol. ii. p. 3.]

^r [P. 15.]

^s [P. 7.]

Jer. 4. 3.

Jer. 10.
12, 13.

premens jejunii aratrum, et abscondens gulæ gramina, atque eradicans luxuriæ sentes ; “the husbandman, if he break not ¹⁸⁵ up the ground with the plough of fasting, if he dig not the furrow, if he cut not up the thorns of luxury, if he pluck not up the rank grass of superfluous plenty, if he place not the seed in safety ; he is false to himself, not to the earth ; brings no damage to the ground, but reaps no fruit to himself ; and so deceives himself, who deals so with a deceitful hand about his ground ;” according to that of the Prophet, “Break up your fallow ground, and sow not among thorns ;” and, “Sow to yourselves in righteousness, reap in mercy, break up your fallow ground : for it is time to seek the Lord, till He come and rain righteousness upon you.”

Now forasmuch as fasting is so useful an instrument of contrition^t and repentance, most wisely in the Church is there appointed a yearly public season of joint fasting and penance ; wherein not only public offenders, but secret also, even the whole congregation, join in humiliation for their sins : according to that of Leo the Great, “*Dum per varias actiones vitæ hujus sollicitudo distenditur, necesse est de mundano pulvere etiam religiosa corda sordescere ; magnâ divinæ institutionis salubritate provisum est, ut ad reparandam mentium puritatem quadraginta nobis dierum exercitatio mederetur, in quibus aliorum temporum culpas et pia opera redimerent, et jejunia casta decoquerent* ; which I have englished above^v. But to the same sense I may allege that of St. Austin, which is to be added ¹⁸⁶ to the seven testimonies for Lent, which I have out of him already produced ;—^x*Non enim frustra—quadraginta dies jejuni-
norum sunt constituti, quibus Moyses et Elias, et ipse Dominus
jejunavit ; et Ecclesia præcipuam observationem jejuni-
orum Quadragesimam vocat ; unde et in Hebræo de Ninivitis apud
Jonam prophetam scriptum perhibent^y, Quadraginta dies et
Ninive evertetur : ut per tot dies, accommodatos videlicet hu-*

^t St. Chrysostom, lib. ii. ad Stelechium de Compunctione, [vol. i. p. 144.] Καὶ ὡς περ χαλεπὸν, μᾶλλον δὲ ἀδύνατον, ἀναμίξαι ὕδατι πῦρ, οὕτως οἶμαι τρυφὴν καὶ κατάρτυξιν εἰς ταυτὸ συναγαγεῖν.—ἡ μὲν γὰρ δακρύων ἐστὶ μήτηρ καὶ νήψεως, ἡ δὲ γέλωτος καὶ παραφορᾶς “even as it is hard, yea rather impossible, to mingle fire with water ; so I deem, that fulness of delicacy and compunction cannot be

found together ;—for this is the mother of tears and watching, the other of laughter and extravagancy.”

^u Serm. iv. de Quadrages. [p. 37.]

^v [P. 53. sup.]

^x Quæst. super Genes., lib. i. c. 169. [vol. iii. col. 420.]

^y [Cf. p. 127. note n, and p. 136. note l, sup.]

miliationi pœnitentium, intelligantur in jejuniis sua deflevisse peccata, &c. ; “for it was not in vain that forty days were constituted, in which Moses, and Elias, and the Lord Himself fasted, *and the Church calleth the special observance of fastings, Quadragesima or Lent* ; whence also concerning the Ninevites in the Prophet Jonah, it is said to be written in the Hebrew, Yet forty days, and Nineveh shall be destroyed : that through so many days, accommodated to the humiliation of penitents, they may be understood to have bewailed their sins in fastings.” For this cause St. Hierome also thinks that not only John the Baptist, a preacher of repentance, was so remarkable for fasting^z, but that our Lord also, who began to preach and to say, “Repent,” entered upon His office of preaching with the preparation of the fast of forty days^a : *Ipse quoque Dominus, verus Jonas, missus ad prædicationem mundi, jejunavit quadraginta dies, et hæreditatem nobis jejunii relinquens* ; “the Lord Himself, the true Jonas sent to preach” repentance “to the world, fasted forty days, leaving to us also the inheritance of fasting.” St. Cyril of Jerusalem^b, “Thou hast given unto thee the penance of forty days,” speaking of Lent ; which 187 forty days Leo also calls in his fourth Sermon of Lent^c, *dies mysticos, et purificandis animis atque corporibus sacratius institutos* ; “days of mystical meaning, instituted and dedicated to the purifying of our souls and bodies.” Theodulphus bishop of Orleans, Anno Christi 843, in his Epistle^d, *Quadragesima cum summâ observatione custodiri debet ;—ipsos dies—cum omni religione et sanctitate transigere debemus ;—hebdomadâ unâ ante initium Quadragesimæ confessiones sacerdotibus dandæ sunt, pœnitentia accipienda, discordantes reconciliandi, et omnia jurgia sedanda, et dimittere debent debita invicem de cordibus suis, &c.*^e ; *et sic ingredientes in beatæ Quadragesimæ tempus, mundis et purificatis mentibus, ad sanctum Pascha accedant, &c.* “Lent itself ought to be kept with all observance ;—and those days to be passed with all religion and sanctity,—one week before the beginning of Lent, confessions

^z [Adv. Jovin., lib. ii. vol. ii. p. 369.]

^a [Vid. p. 42. sup.]

^b Procatech. c. 4. [p. 5.]

^c [P. 37.]

^d N. 37, 36. [vid. p. 70. sup.]

^e As St. Chrysostom before had said

λόγ. α'. περί νηστείας ex MS. Regio. [vol. ix. p. 795.] ἐν ἡμέρᾳ νηστείας, ἐν ἡμέρᾳ σεμνότητος, ἐν ἡμέρᾳ φιλαδελφίας “the day of fasting, the day of composed gravity, the day of brotherly love.”

are to be made to the priests," viz. by such as need advice and relief to their conscience, "penance is to be received, persons fallen into difference to be reconciled, and all strifes taken up, and men ought to forgive each other from their hearts," &c. ; "and so entering into the blessed time of Lent with clean and purified minds, they may arrive to the holy Pasche" or Easter.

The second rule was, that our fast be truly fasting, where the body is well and truly able; not an exchange only of our usual diet for other delightful fulness and refectations. For if fasting be any thing to which God hath promised any reward, as He hath, Matt. vi. 16,—be fasting how little a thing soever, yet it is no small danger to mock God, who sees both in secret and otherwise, and observeth that to which He hath promised¹⁸⁸ to render a reward openly. It is a fearful thing, even in bodily things, yea and happily such as were in our own power before they were pretended to, to lie to the Holy Ghost. The second Council of Chalon., c. 35,^f complains of some men's fasting, *Et si carnum et vini usus eis interdictus est, mutatâ non voluntate sed ejusdem cibi aut potûs perceptione, in tantum deliciis suis indulgent, ut deliciosius his interdictis aliorum ciborum vel potionum appetitu vivere cognoscantur. Spiritualis autem abstinencia, quæ in pœnitentibus potissimum vigere debet, et quorundam ciborum ac potionum perceptiones et desiderium fugere debet.*—*Sibi non solum quarundam rerum perceptiones, sed delectationes corporis penitus interdicat*; "although the use of flesh and wine be precluded them, yet changing not their will, but only the kind of meat and drink, they so far indulge their pleasures, that those being interdicted them, they are known to live more deliciously after their appetite of other meats and drinks. But the spiritual abstinence, which ought to be eminent in penitents, should both fly the enjoyment of certain meats and drinks, and also wholly interdict to them corporal delights." St. Austin also, or whoever else was the author of Sermon ccx.^g, which is of the time of Lent, tells us, that which is too true, whosoever said it, *Sunt quidam observatores Quadragesimæ delicosi potius quam religiosi, exquirentes novas suavitates magis quam veteres concupiscentias casti-*

^f [Vol. iv. col. 1037.]

^g [§ 10. vol. v. col. 931.]

gantes; qui pretiosis copiosisque apparatibus fructuum diversorum, quorumlibet obsoniorum varietates et sapes superare contendunt; vasa in quibus coctæ sunt carnes tanquam immunda
 189 formidant, et in suâ carne ventris et gutturi luxuriam non formidant; jejunt, non ut solitam temperando minuant elacitatem, sed ut immoderatam differendo augeant aviditatem; nam ubi tempus reficiendi advenerit, opimis mensis tanquam pecora præsepibus irruunt;—ventresque distendunt; artificiosis et peregrinis condimentorum diversitatibus gulam, ne vel copiâ compescatur, irritant. Denique tantum capiunt manducando, quantum digerere non sufficiant jejunando;—tanquam non sit Quadragesima piæ humilitatis observatio, sed novæ voluptatis occasio, &c.; “there are certain observers of Lent, followers of delicacy more than of religion, that hunt out new delights of the belly, rather than correct the concupiscences of the old man; who by costly and rich provisions and manner of cooking, strive to outdo the variety of natural tastes of whatsoever several fruits of the earth; are afraid of any vessels in which any flesh hath been boiled, as unclean; and yet in their own flesh fear not to admit the luxury of the throat and belly. These fast, not that they may by moderating themselves diminish their wonted full-feeding, but that by deferring a meal they may increase their intemperate greediness of the belly: for when the time of refection comes, they rush to their tables as beasts to their full mangers; and distend their bellies; through diversities of artificial and strange sauces, they provoke the appetite that it be not checked even by plenty. In fine, they take in so much by devouring, as they are not able again to digest by fasting;—as if Lent were not the observation of a pious humiliation, but an occasion of seeking out new pleasures.”

A like complaint makes Theophilus patriarch of Alexandria
 190 of some in the Churches under his care^h; *Qui autem legum præcepta custodiunt, ignorant vinum in jejuniis, carniæ esum repudiant, et insatiabilem avaritiam Dei timore compescunt.—Non possunt suscipere correctionem qui luxuriæ oblectatione capiuntur, neque ventris ingluviem ratione et consiliis refrænare amore jejunii, qui desidia et periturâ cito voluptate studium virtutis infamant, non erubescens vinum clam bibere, et avidis faucibus, arbitros declinantes, in cubiculis mulsa potare, ut in-*

^h Epistolâ Paschali iii. [p. 635.]

ediam et jejunia quæ ultro adpetere debebant, jejuniorum tempore luxuriâ et ebrietate commutent ; nescientes quod, etiamsi hominum conscientiam fugiant, et clausis parietibus vescantur carnibus, atque aves altiles diebus Quadragesimæ et propinquant Pascha immundis manibus lacerent, tristi vultu foris jejunia promittentes ; corripiat hujusmodi Dominus, &c. ; “such as observe the rules of laws, know no wine in their fasts, refuse eating of flesh, and correct insatiable greediness with the fear of God. —They cannot receive reproof who are taken with the delights of luxury, nor know they to bridle with the love of fasting the greediness of the belly, by reason and counsel, who defame the study of virtue through sloth and perishing pleasures ; being not ashamed secretly to drink wine, and in their chambers, declining witnesses who may observe them, greedily fill themselves with sweet wine, that they may commute their fasts and abstinence, in the time of fastings, with luxury and drunkenness ; not considering that,—although they fly the conscience of men, and, their doors shut about them, in the days of Lent feed themselves with flesh ; and even Easter drawing near, with hands not clean tear their fatted fowls, and yet outwardly with a sad countenance professing fastings,— 191 such God reproves,” &c. This yet they would have thought religious fasting. Some make such satisfaction afterwards to their belly, their God, for some few hours preceding emptiness (of which Tertullian said, *Spernitur jejuniû quod vespere deliciis compensatur*, “not God only, but the man himself despises his own fast of the day, which in the evening he recompenses with delicacies,”) as others by laying in store before provide against the siege of the fast ; both which sorts of fasting St. Chrysostom warned his hearers ofⁱ, *μὴ τοίνυν διὰ μέθης ἴωμεν εἰς τὴν νηστείαν, μηδὲ ἀπὸ νηστείας εἰς μέθην καταλύσωμεν πάλιν* “let not drunken riot usher in so grave a matron as fasting, nor let us kick down the meal which we have given by more than recompensing the meal which we have foregone.” The very same admonition is St. Basil’s, *ἢ μὴ μυσταγωγείτω σε ἐπὶ νηστείαν ἢ μέθη*—ὁ ἀθλῶν προγυμνάζεται· ὁ νηστεύων προεγκρατεύεται, μὴ ὡς ἀμυνόμενος τὰς ἡμέρας, μὴ ὡς κατασοφίζόμενος τὸν νομοθέτην—^k *τί προτρέπη*

ⁱ De Pœnit. Hom. v. [vol. ii. p. 316.] ii. p. 9.]

In his 1st Homily of Fasting, [vol. ^k [P. 10.]

τὸν ἐχθρὸν προκατασχεῖν σου τὰ ὀχυρώματα ; “let not drunkenness initiate thee into the fast ;—he who is to combat, exercises himself before ; he that enters upon the fast must practise temperance before, not avenging the fasting days, not dealing deceitfully with the Lawgiver ;—why invitest thou the enemy to possess beforehand thy strong holds ?” In the day of fasting, the ancients’ simplicity required a deferring of the hour, a diminution of the quantity, a lessening of the number if more
 192 than one, and an abatement of the quality of our usual daily refectations. Upon the fore-alleged example of Daniel, “In ch. 10.
ver. 2, 3. those days I Daniel was mourning three full weeks ; I ate no pleasant bread,” (or “bread of desires,” as it is in the text, from which abstaining he is himself by the Angel called a “man of desires,”) “neither came flesh, nor wine in my ch. 9.
ver. 23. mouth, nor did I anoint myself at all, till three whole weeks were fulfilled,” St. Hierome thus comments¹: *Hoc docemur exemplo, tempore jejunii a cibis delicatioribus abstinere, quod ego puto nunc dici panem desiderabilem ; nec carnem comedere, nec vinum bibere ;* “we are taught by this example, in the time of our fast to abstain from more delicate food, which here I suppose to be meant by pleasant bread ; nor to eat flesh,” he means, where the consideration of health can agree thereto, “nor drink wine ;” he might have added, “nor use other delicacies,” as Daniel abstained from anointing himself at all, a delicacy of those countries. From each of which Eusebius relates in his Ecclesiastical History that St. James the brother of our Lord did all his time perfectly abstain^m ; but Daniel in the three weeks of his fast, and the generality of the Christian Church in her seven weeks’ fast, they judged it not agreeable to the time of their humbling and afflicting their souls and chastening themselves as offenders, and bringing into subjection their bodies as servants, by fasting, to indulge them such meats and drinks as either were delicate and pleasurable in themselves, or were full of high nourishment to the flesh, or
 193 provoked to any carnal appetites or desires, or enkindled the

¹ [Vol. iv. p. 519.]

^m Eusebius, lib. ii. c. 23. [p. 77, 78.]
 Ἀκριβέστατά γε μὴν τὰ κατ’ αὐτὸν
 [Ἰάκωβον] ὁ Ἡγήσιππος ἐπὶ τῆς πρώ-
 τῆς τῶν Ἀποστόλων γενόμενος διαδοχῆς,
 ἐν τῷ πέμπτῳ αὐτοῦ ὑπομνήματι τοῦτον
 λέγων ἱστορεῖ τὸν τρόπον διαδέχεται

δὲ τὴν Ἐκκλησίαν μετὰ τῶν Ἀποστόλων
 ὁ ἀδελφὸς τοῦ Κυρίου Ἰάκωβος, ὁ ὀνο-
 μασθεὶς ὑπὸ πάντων δίκαιος, &c.—Οἶνον
 καὶ σικέρα οὐκ ἔπιεν, οὐδὲ ἔμψυχον ἔφα-
 γεν.—ἐλαιον οὐκ ἠλείψατο, καὶ βαλα-
 νείῳ οὐκ ἐχρήσατο.

blood and spirits. And because I see few, either of the Roman or the opposite persuasion, that in practice or rule admit this of abstinence from wine as any part of the fast ; I shall only say, besides that it was, and was noted by the Spirit of God, in Daniel, and in John Baptist ; beside the many canons of the Church prescribing it ; it may more move some to hear from St. Chrysostom the general practice of the Christian people in his age ⁿ, παραγενομένης τῆς νηστείας [sc. τεσσαρακοστῆς] καὶ μυρία τις παρακαλῇ, καὶ μυρία τις ἄγχη καὶ βιάζεται ὥστε μετασχεῖν οἰνοποσίας ἢ ἐτέρου τινὸς τῶν μὴ νενομισμένων ἐν νηστείαις ἀπογεύεσθαι, πάντα ἂν ἔλοιτο παθεῖν τις, ἢ τῆς κεκωλυμένης ἄψασθαι τροφῆς· καὶ ταῦτα ἡδέως πρὸς τὴν τράπεζαν ἔχοντες· ἀλλ' ὅμως διὰ τὴν ἀπὸ τοῦ συνειδότος συνήθειαν φέρομεν πάντα γενναίως ταλαιπωρούμενοι· “when the fast” of Lent “is come, although any one would entreat a man ten thousand times, although he would by vexation enforce one to take his part of drinking wine or any other thing forbid to be tasted on the fasts, he would choose to suffer all rather than to meddle with such forbidden nourishment ; and although we liked well enough of the pleasure of such refection, yet for the accustoming of our conscience we bear all generously, and persist in mourning.” And as to Daniel’s not anointing himself, which is by synecdoche put for other external delicacies also, our Church’s Homily hath told us^o that fasting is an “abstinence from” all “meat, drink, and all natural food, yea from all delicious pleasures, and delectations worldly.”—I comprise in ¹⁹⁴ this second rule the instructions both of Epiphanius and of Dorotheus the Archimandrite : of Epiphanius in Heresy 75,^p ἐν δὲ ταῖς ἡμέραις τοῦ Πάσχα, ὅτε παρ’ ἡμῶν χαμευνῖαι, ἀγνεῖαι, κακοπάθειαι, ξηροφαγίαι, εὐχαὶ, ἀγρυπνίαι τε, καὶ νηστεῖαι, καὶ θ’ ἐξ, αὐτοὶ ἀπέωθεν ὀψωνοῦσι κρέα τε καὶ οἶνον, ἐαυτῶν τὰς φλέβας γεμίζοντες, ἀνακαγχάζουσι, γελῶντες, χλευάζοντες τοὺς τὴν ἀγλίαν ταύτην λατρεῖαν τῆς ἐβδομάδος τοῦ Πάσχα ἐπιτελοῦντας· “in the days before Easter, when with us are practised lyings on the ground, purities, self-afflictions, dry diets, prayers, watchings, and fastings,” &c. those he instructs us were the Church’s prac-

ⁿ Hom. vi. ad Pop. Antioch. [vol. ii. p. 83.]

^o [Of Fasting, pt. 1. iuit.]
^p [Vol. i. p. 908.]

tices, “then they” the Aërians “from the morning fill themselves with flesh and wine, loading their veins, laugh, deride and mock at such as perform this holy service of the Paschal week;” of Dorotheus Archimandrita, about the year 692, in his fifteenth Doctrine^a; οἱ ἅγιοι ἀπόστολοι—ψηφίσαντες, ἡγίασαν ἡμῖν—ταύτας ἑπτὰ ἑβδομάδας [τῶν νηστειῶν].—ἕκαστος οὖν θέλων καθαρθῆναι ἀπὸ τῶν ἁμαρτιῶν αὐτοῦ τοῦ ὅλου ἐνιαυτοῦ, διὰ τῶν ἡμερῶν τούτων θέλει πρῶτον μὲν φυλάττειν ἑαυτὸν ἀπὸ ἀδιαφορίας βρωμάτων.—εἴτα θέλει ὁμοίως φυλάττειν τὸ μὴ καταλύειν τὴν νηστείαν χωρὶς μεγάλης ἀνάγκης,—τὸ μὴ ἐπιζητεῖν τὰ ἡδέα βρώματα,—τὸ μὴ καταβαρεῖν ἑαυτὸν τῇ πλησμονῇ τῶν βρωμάτων ἢ πομάτων· “the holy Apostles have by their suffrage sanctified to us these seven weeks of fasting:—each one therefore who is willing to be cleansed of his sins of the whole year is willing through these days (1) to keep himself from indifference of 195 meats; next he is willing also (2) not to dissolve his fast” before the set hour “without great necessity, (3) not to seek out pleasurable food, (4) not at any time to burden or load himself with fulness of meats or drinks.” Now for that this difference of meats meets with most eager opposition, it shall be useful to recal to your mind that in canonical authority Daniel’s clear example above makes the objection of superstition to be itself impious boldness. And St. Austin’s defence among the writers of the Church against the Manichees objecting it, shames the objectors for ever; his words at large I cited above, p. 91, where he says, “such abstinence from flesh and wine was in the time of Lent observed by almost all Catholics and Christians, for the soul’s humbling, and the body’s chastening;” and this he says was doctrine, he saith not *præceptum, prophetarum et apostolorum*. I conclude this with that of Theophilus Patriarch of Alexandria^s, *Nequaquam diebus Quadragesimæ, sicut luxuriosi divites solent, vini poculum suspiremus, neque in—prælio, ubi labor et sudor est necessarius, carnum edulio delectemur*; “let us by no means in the days of Lent, as is the manner of luxurious rich men, pant after

^a [Vid. p. 59. sup.]

^r Antiochus λόγ. ζ'. περὶ νηστείας.
[p. 1037.] Νηστεία οὖν ἐστὶν οὐ μόνον
τὸ βραδυφαγεῖν, ἀλλὰ καὶ τὸ βραχυ-

φαγεῖν,—τὸ μὴ πολυφαγεῖν.

In his 3rd Paschal Epist. [p. 634.
fin.]

drinking of wine; nor yet in this our spiritual combat, where our labour and sweat is necessary, be delighted with feeding on flesh."

The third rule was, that fasting be not divorced from its primitive society of watchings, humicubations, sorrowings, putting away ornaments and public jollities. Thus these children of the bride-chamber of whom the Lord said the days would come when they should fast, did in those days 196
 2 Cor. 6. 5, 10. with their fastings join watchings and sorrowings, ἐν ἀγρυπνίαις, ἐν νηστείαις—ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες "in watchings, in fastings;—as sorrowing, yet always rejoicing;"
 chap. 11. ver. 27. and, ἐν ἀγρυπνίαις πολλάκις, ἐν νηστείαις πολλάκις, ἐν κόπῳ καὶ μόχθῳ "in watchings often, in fastings often, in weariness and painfulness;" all is a sort of fasting or containing ourselves either from meat and drink, or from sleep, which also is given to nourish and refresh the body; from mirth, from ease, and from ornaments. The use which watchings have, joined with fasting, for mortification, we hear from Palladius, in *Historiâ Lausiaca*, c. 79^t, concerning Candida, ταύτην τὴν γενναίαν οἶδα ἐγὼ διὰ πάσης τῆς νυκτὸς κοπιῶσαν—ἐπὶ καθαιρέσει τῆς τοῦ σώματος δυναστείας^t διηγουμένην, ὅτι τῆς νηστείας μὴ ἐπαρκούσης, σύμμαχον δίδωμι ταύτῃ καὶ τὴν ἐπίμοχθον ἀγρυπνίαν "I knew this generous" Candida "wont to labour and toil throughout the whole night—for the taking down the force of her body; declaring herself, that whereas fasting did not suffice, I add, saith she, thereto this laborious auxiliary watching." *In vigiliis sæpe, nam vigiliæ honestatis macerant carnes*, saith Primasius^u; "in watchings often; for honest and sober watchings do macerate and abate the flesh." And St. Hierome^x, *Ardentes diaboli sagittæ jejuniorum et vigiliarum rigore restinguendæ*; "the fiery darts of Satan are to be quenched and deaded by the rigour of watchings and fastings." Our Lord's example I have reserved unto the last, which take in the words of Gregory Nazianzen in his fourteenth Oration^y: καλὸν ὑποπιασμός σώματος καὶ πειθέτω σε 197
 Παῦλος, ἐαυτὸν ἔτι παιδαγωγῶν, καὶ φοβῶν διὰ τοῦ Ἰσραὴλ τοὺς ἑαυτοῖς θαρρόυντας καὶ ἐφίεντας τῷ σώματι καὶ Ἰησοῦς

^t [P. 142.]

vandâ, [vol. i. p. 84.]

^u In 2 Cor. vi. [p. 106.]^y [§ 3. vol. i. p. 259.]^x Epist. x. ad Fur. de viduitate ser-

αὐτὸς νηστεύων, καὶ πειραζόμενος, καὶ νικῶν τὸν πειράζοντα. Καλὸν προσευχὴ καὶ ἀγρυπνία· καὶ πειθέτω σε Θεὸς ἀγρυπνῶν πρὸ τοῦ πάθους, καὶ προσευχόμενος· “good is it to keep under the body; let Paul persuade thee that, who still chastened himself, and striking terror, through those of Israel, into all such as confide in themselves and indulge their body; and Jesus Himself, who fasted and was tempted, and overcame the tempter! Good is prayer and *watching*; even let” the Lord our “God Himself persuade thee, *watching and praying* before His Passion.”—Next also Tertullian^z conjoins *castigationem victūs atque cultūs*, denying to ourselves superfluity of ornaments as well as of food. Thus God com-^{Exod. 33. 5, 6.} manded the children of Israel when they had sinned, to “put off” their “ornaments” from them, and they “stript themselves of their ornaments by the mount Horeb.”—For humi- cubation we have David’s example, “And David fasted a fast,^{2 Sam. 12. 16.} and went in and lay all night upon the earth;” and the Jews generally, Esth. iv. 3, adding to their fasting “weeping and wailing, and lying in sackcloth and ashes.”—I conclude this third rule with that of the fourth Council of Toledo^a, *In omnibus prædictis Quadragesimæ diebus—opus est* (1) *fletibus*, ac (2) *jejuniis insistere*, (3) *corpus cilicio et cinere induere*, (4) *animum mœroribus dejicere, gaudium in tristitiam vertere; quousque veniat tempus resurrectionis Christi, quando oporteat jam Allelujah in lætitiâ canere, et mœrorem in gaudium commutare; hoc enim Ecclesiæ universalis consensio in cunctis terrarum partibus*
198 *roboravit*; “in all the foresaid days of Lent we ought to insist on (1) fasting, and (2) mourning, (3) to cover the body with sackcloth and ashes, (4) to humble our mind with mourn- ings, to change our joy into heaviness, until the time of the resurrection of Christ, when we are with joy to sing Alle- lujah and turn our heaviness into gladness; *for this the con- sent of the Universal Church in all the parts of the earth hath confirmed.*”

The fourth rule the prophet Isaiah gives us, concerning joining justice with our fasting, (which is the acknowledg- ment of our unrighteousness,) in these words, “Is not this Isa. 58. 6. the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free,

^z Lib. de Pœnitent. c. 11. [p. 128.]

- ^a Cap. 11. [vid. p. 66. sup.]

Mat. 23. 25. and that ye break every yoke?" Not with the Pharisees' fasting twice a week outwardly, and within, all the week, full of extortion and excess; not with Jezebel's fast in the Old Testament, robbing and murdering innocent Naboth; not bearing witness by their holy fasting to their wicked false accusing; not fasting for strife and debate and to smite with the fist of wickedness, the fast of the bloody covenanting conspirators against the life of St. Paul in the New Testament; many such fasts and humiliation days from Jezebel the late schism and seditious conspiracy her demure and bloody zeal, this poor nation hath seen lately acted upon the stage. *Nunquid membra tua recte domas qui Christi membra dilanias?* saith St. Austin^b; "dost thou rightly mortify thine own members who butcherest the members of Christ," who rentest the bowels of thy mother, the Church and country that bare thee? Such fasters I cannot better resemble than to the 199 ancient blood-thirsty tyrants, who commanded their lions to be kept some days fasting and hungry, that they might with uglier greediness devour the meek condemned Christians.

Isa. 58. 6,
7, 9.

The fifth rule was, that as our feasts, so our fasts be inseparably conjoined with alms and mercy to the poor. "Is not this the fast that I have chosen," saith God,—“is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee,” &c. “Then shalt thou call, and the Lord shall answer.” This is properly to forget to eat our bread, with David, and not forget or hide ourselves from our own flesh; one fasting joined with many works of mercy, feeding with our bread, covering with our garments, and bringing into our house; this is righteousness going before thee, making thee friends of unrighteous mammon that may receive thee; this makes thy fasting assuredly health; and these two together fail not to obtain that, the third, thy prayers miss not to be heard and answered of the Lord. Thus much the prophet. “I was fasting,” saith Cornelius of himself “unto this hour,” the ninth; but the “Angel

Acts 10. 2,
4, 30.

^b Lib. de Utilitate jejunii, [vol. vi. col. 618.]

of God—said unto him, Thy prayers and thine alms are come up for a memorial before God;” and St. Luke saith of him, “He gave much alms to the people, and prayed to God
 200 alway.” After whose example Leo^c directs our fasts: *Cum sanctas continentie delicias appetentes aliquantulum nobis de terrenorum ciborum abundantia subtrahamus, ita proficiat elemosynis quod non impenditur mensis; tunc enim demum ad anime curationem proficit medicina jejunii, cum abstinentia jejunantis esuriem reficit indigentis*; “when we, desirous of the holy delights of abstinence, substract from ourselves something of the abundance of our earthly viands, that what is not expended upon our tables may bring us in great gain by being laid out on our alms; for then doth the medicine of fasting work to the curing of the soul, when the abstinence of him that fasts, refreshes the indigence of him that hungers.” That ancient writer Origen, speaking of Lent fast and the weekly stations, tells us of a certain saying of the Apostles which had come down to him^d, *Habemus enim Quadragesimae dies jejuniis consecratos. Habemus quartam et sextam septimanæ dies, quibus solemniter jejunamus.—Est et alia adhuc religiosa [jejunandi ratio], cujus laus quorundam Apostolorum literis prædicatur; invenimus enim in quodam libello ab Apostolis dictum, Beatus est qui etiam jejunat pro eo ut alat pauperem; hujus jejunium valde acceptum est apud Deum*; “we have the days of Lent consecrated to fastings, we have the fourth and sixth days of the week, whereon we solemnly fast.—There is also yet another religious way of fasting, whose praise is set forth in writing from certain of the Apostles; for we find in a certain book, that it was said by the Apostles, ‘Blessed is he who fasts also for that end that he may relieve the poor;’
 201 this man’s fast is much accepted with God.” *Misericordia et pietas [elemosynæ et orationes] jejuniis sunt alæ, per quas tollitur et portatur ad cælum, sine quibus jacet et volutatur in terrâ*, saith Chrysologus^e; “alms and prayers are the wings of fasting, by which it is carried up to heaven,” as was Cornelius’s, “without which it lies dead and spiritless upon the earth;” *jejunantes ergo, fratres, prandium nostrum reponamus in manu*

^c Serm. iii. de jejuniis Pentecostes, p. 246.]

[p. 78.]

^d Hom. x. in Levit. xvi. [vol. ii.^e Serm. viii. de Jejun. [p. 8.]

*pauperis, ut servet nobis manus pauperis quod venter nobis fuerat perditurus;—manus pauperis est gazophylacium Christi;—qui non jejumat pauperi, Deo fingit;—jejunium sine misericordiâ simulacrum famis est;—sine pietate jejunium occasio est avaritiæ;—quia parcitas ista, quantum siccatur in corpore, tantum tumescit in sacco; “let us therefore, O my brethren, when we fast, deposit our dinner in the hand of the poor, that that hand may preserve for us, what our belly would lose to us;—the hand of the poor is the treasury of Christ;—he that fasts not to the poor, doth but feign a fast to God;—fasting without works of mercy, is but an empty image of hunger;—without pity to others it is but an occasion taken of covetousness, because by such sparing what is taken down in the flesh swells in the bag.” And^f, *Sciat ille sustinere se laborem incassum, se nihil habiturum, qui premens jejunii aratrum, et abscindens gulæ gramina, atque eradicans luxuriæ sentes, misericordiæ semina nulla jactaverit*; “let him know that he suffers pain in vain and shall receive nothing, who breaking up his fallow with the plough of fasting, and rooting up gluttony and the thorns of luxury, yet casteth into the furrow no seed-corn 202 of the works of mercy.” As thine own use of meat and drink and other blessings, so also thy fast itself, wherewith thou wouldst purify and cleanse thy heart, hath need, being not without mixture of sinful infirmities, of that method where-*

Luke 11. 41. with to be purified, prescribed by our Lord, “Give alms of such things as you have; and behold all things are clean unto you.” *Imple commiserationis officia, et jejunia sanctificasti*, saith St. Austin.

The sixth rule: by these premised duties there is now room made for thy fervent prayers, which, together with more frequent hearing of God’s word, and other works of devotion, are the sixth necessary company of the fast; as in the examples of Moses, Daniel, and Cornelius, and infinite more, might be shewn. For Moses: “I fell down before the Lord, as at the first, forty days and forty nights; I did neither eat bread nor drink water, because of all your sins,” &c.; “but the Lord hearkened unto me at that time also;—thus I fell down before the Lord forty days and forty nights, as I fell down at the first: I prayed therefore unto the Lord and said,” &c.

Deut. 9.
18, 25.

^f Serm. vii. on Matt. vi. [p. 7.]

And in the New Testament not only the Apostles have coupled them together,—“For a season,” *ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ*, a season of vacant attendance on fasting and prayer, of which none so common, so fixed, so holy, as this of Lent,—but also our Lord Himself, concerning what was most difficult even to the disciples themselves, gives this singular prescription, “This kind goes not out but by 203 prayer and fasting;” upon which words St. Chrysostom^g thus comments, *ὁ εὐχόμενος μετὰ νηστείας διπλᾶς ἔχει τὰς πτέρυγας, καὶ τῶν ἀνέμων αὐτῶν κουφοτέρας· οὐδὲ γὰρ χασμάται, καὶ διατείνεται, καὶ ναρκᾷ εὐχόμενος·—ὁ νηστεύων κουφός ἐστι καὶ ἐπτερωμένος, καὶ μετὰ νήψεως εὐχεται, καὶ τὰς ἐπιθυμίας σβέννυσι τὰς πονηρὰς, καὶ ἐξιλεοῦται τὸν Θεόν, καὶ ταπεινοῖ τὴν ψυχὴν ἐπαιρομένην· διὰ τοῦτο καὶ οἱ ἀπόστολοι αἰεὶ σχεδὸν ἐνήστευον·—μετὰ τῆς πίστεως κακεῖνο [ἡ νηστεία] οὐ μικρὰν εἰσάγει τὴν ἰσχύν· φιλοσοφίαν γὰρ πολλὴν ἐντίθησι, καὶ ἄγγελον ἐξ ἀνθρώπου κατασκευάζει, καὶ ταῖς ἀσωμάτοις δυνάμεσι πυκτεύει· ἀλλ’ οὐ καθ’ ἑαυτὴν, ἀλλὰ δεῖ καὶ εὐχῆς, καὶ πρώτης εὐχῆς·* “he that prays with fasting, hath two wings, and those lighter than the winds themselves; for such a one doth not stretch himself, or yawn, or is drowsy in his prayer;—he that fasteth is light and winged, and prays with vigilancy, and extinguishes his own evil lusts, and renders God propitious to himself, and humbles his own soul that was lift up; for this cause also the Apostles were almost always in fasting;—fasting with faith, brings into the soul a great force, and much philosophy, and makes of a man an angel, and helps him to fight with incorporeal powers;—howbeit fasting by itself alone doth not thus avail, but it hath need of prayer also, and of prayer first;” as in nature the soul is before the body; and in the Gospel our Saviour said, “By prayer and fasting;” where He placeth prayer first, but shews them their prayers then proved ineffectual because they had not annexed jointly fasting. For as the same Father St. Chrysostom else- 204 where says^h, *νηστεία πηγὴ τῆς σωφροσύνης, φύλαξ τῆς εὐσεβείας, τῶν ἀγίων σύντροφος, τῶν ἀγγέλων ὁμόσκηνος· δι’ ἧς αἱ ἡδοναὶ ἡμᾶς φεύγουσι, καὶ δαίμονες ὑπαναχωροῦσι, ἐπιθυμία νεκροῦται, τὰ πάθη ἡρεμεῖ·* “fasting is the source of sobriety,

^g [Vol. vii. p. 581.]

^h *Περὶ νηστείας λόγ.* β'. ex MS. R. [vol. ix. p. 796.]

Rom. 10.

the guardian of piety or devotion, nursed up with saints, and having its habitation among Angels; by reason of it pleasures fly from us, and devils withdraw, concupiscence is mortified, and passions are quieted." The force of prayer and fasting together we read experienced against one of the first enemies of God's Church and people; *In Exodo adversus Amelech oratione Moysis et totius populi usque ad vesperam jejuniis depugnatum est*¹; "In Exodus the fight was managed against Amalek by the prayer of Moses and the fast of all the people unto the evening." These three holy sisters, prayer, alms, and fasting, are happiest when all three meet together; as Mat. vi.; Acts x.; but of these three the first, prayer, the eldest daughter of faith, must always be present; and therefore never is out of our power; oral, or virtual or mental prayer, at least. They which cannot give alms, may fast the more; they which cannot fast, should give the more alms; and if any can neither fast nor give alms, yet all can pray. Fasting disarms the flesh, alms win friends and auxiliaries, prayer fights, as Moses's hands lift up against Amalek, through the might of the Spirit: alms lades the ship with precious substance sent before into another country; fasting in any swelling of the seas or storm, lightens the vessel, and casts out the unprofitable burden of the ship; faithful prayer tugs hard in rowing to bring to the shore: fasting takes from one's own flesh, that he may in alms give to the poor to supply his wants; and prayer from the riches of God derives grace and strength upon ourselves, to supply our own wants. Fasting treads under foot and leaves the earth; charity and alms take our brother by the hand and raise him up; prayer pierces the clouds and enters into heaven. St. Ambrose¹, *Ego testificor vobis—hoc esse tempus cœlestis quodammodo medicinæ;—tunc enim languidus ægritudinis suæ invenit medicinam, si omni sollicitudine medici mandata servaverit;—^kistud autem præceptum ejus est primum, ut his quadraginta diebus jejuniis, orationibus, vigiliis operam commodemus; jejuniis enim lascivia corporis castigatur, orationibus devota saginatur anima, vigiliis diaboli insidiæ depelluntur;* "I testify unto you—that this is the time as it were of the

¹ [St. Hierome, Adv. Jovin. lib. ii. ii. Append. p. 413.]
vol. i. p. 368.]

^k [P. 414.]
¹ Serm. xviii. de Quadragesimâ, [vol.

heavenly course of physic, when the sick person findeth medicine for his malady, if he with all carefulness shall observe the prescriptions of his physician;—now this is a chief prescription of his, that in these forty days we give diligence to fastings, prayers, and watchings; for by fastings the lasciviousness of the flesh is chastised, by prayers the devout soul is replenished, by watchings the ambushes of Satan are” discovered and “beaten off.” In Lent, with the devotion of prayers and fastings the Church hath ever annexed other works of devotion also, as more frequent hearing and preaching God’s word, attending on sermons, repairing to church, and the like. St. Chrysostom¹, οὐδὲ γὰρ τοῦτο μόνον ἐστὶ τὸ ζητούμενον, ἵνα καθ’ ἐκάστην ἡμέραν ἐνταῦθα παραγι-
 206 νόμεθα, καὶ περὶ τῶν αὐτῶν συνεχῶς ἀκούωμεν, καὶ τὴν τεσσα-
 ρακοστὴν πᾶσαν νηστεύοντες ὦμεν· εἰ γὰρ μὴ μέλλοιμέν τι κερ-
 δαίνειν ἐκ τῆς ἐνταῦθα συνεχοῦς ἐλεύσεώς τε καὶ παραινέσεως,
 καὶ ἀπὸ τοῦ τῆς νηστείας καιροῦ προσφέρειν τι τῶν χρησίμων
 εἰς τὴν ἑαυτῶν ψυχὴν, ταῦτα οὐ μόνον ἡμᾶς οὐδὲν ὠφελήσει,
 ἀλλὰ καὶ μελζονος ἡμῶν κατακρίσεως ἀφορμὴ γενήσεται, ὅταν
 τοσαύτης ἐπιμελείας ἀπολαύοντες, οἱ αὐτοὶ διαμένωμεν, καὶ θ’
 ἐξ.; “for it is not this only that is required of us, that we be
 present here every day” of the Lent, “and continually hear
 concerning the same things” of ghostly concernment, “and be
 in fastings all the Lent; for except we shall gain something
 by our continual coming hither, and by the” daily “exhorta-
 tion here; except we bring home something profitable to our
 own soul from this season of this fast, these things shall not
 only profit us nothing, but shall be an occasion of our greater
 condemnation; when so great care having been taken of us
 we continue still the same.” Thus St. Chrysostom, who in
 his first Sermon^m also, of Anna, mentioning how the fast of
 Lent had then abidden forty days among them, mentions as
 argument of great pleasure to himself and his auditors τὰς τῆς
 νηστείας ἡμέρας καὶ τοὺς συλλόγους, “the days of the fast, and
 their assemblies and common meetings, and their good things
 which they had enjoyed by the fast,” now although, saith he,
 we have passed over its labour, ἀλλὰ τὸν πόθον αὐτῆς μὴ κατα-
 λύσωμενⁿ, “let us not lay aside the pleasant memory and desire

¹ Hom. xi. in Gen. ii. [vol. iv. p. 85.]
ⁿ [P. 700.]

^m [Vol. iv. p. 699.]

of it;" and indeed very many of his golden Homilies, as likewise of others of the Fathers, were sermons preached day by day in Lent to the people. Of Philip the Roman emperor, 207 about a hundred and thirty-six years after St. John's death, Georgius Syncellus, (contemporary to the second Council of Nice) thus writeth^o, *Φίλιππος τοσούτον προσετέθη τῇ πίστει τοῦ Χριστοῦ, ὡς καὶ τὰ ἡμαρτημένα προθύμως ἐξάγορεύσαι, καὶ τῶν ἐπὶ τῆς ἐκκλησίας εὐχῶν κοινωνῆσαι τῷ πλήθει τῇ νυκτὶ τῆς ἑορτῆς τοῦ Πάσχα· ἐνθέντε πλέον παρῥησιασθῆναι τὸν θεῖον λόγον·* "Philip so far was joined to the faith of Christ, that he gladly confessed his sins, and joined with the people in the Church's prayers in the night or vigil of the feast of Easter; when and where the word of God was with greater and opener freedom preached forth."

Seventhly, and yet more particularly; this fast of Lent, was in the institution purposely designed as a preparation to partaking either of holy baptism by the Catechumens on the vigil of Easter Day; or of absolution by the penitents on Maundy-Thursdays; or of the holy communion of the body and blood of Christ by the believers on Easter Day; or, lastly, of two of these by the same persons, as of baptism and the Eucharist, with the intervention of confirmation, on the night and morning of Easter Day; or of absolution and the holy Eucharist on the Thursday before and on Easter Day. No fitter season to be baptized into the death of Christ and buried with Him in baptism, and therein also quickened together with Him and raised up; no fitter season to be absolved and quitted from our sins by His death and resurrection; no meet time to be made partakers of His holy Body which was broken and Blood which was shed for us, for the remission of our sins, than at this holy time of sacred memory of Christ's 208 death and passion, burial and resurrection. And for these holy memories and holy partakings of absolution, baptism, confirmation, and the holy Eucharist, what forty days, what repentances and fastings can be thought more than needful? St. Paul hath taught us, that "purging out from ourselves the old leaven, that we may be a new lump, as we are unleavened,"

1 Cor. 5.7,8. is necessary to our keeping the feast of Christ our passover sacrificed for us; that judging of ourselves, *διακρίνειν ἑαυτοὺς,*

^o Ad an. 237. [p. 362.]

discerning of ourselves aright upon our examining ourselves, is necessary to our διακρίνειν τὸ σῶμα τοῦ Κυρίου, to our discerning the Lord's Body, to our worthy receiving, that we be not condemned, or,—if not that, upon our after-repentance,—yet chastened of the Lord. Thus that primitive patriarch Dionysius of Alexandria, in his Epistle to the bishop Basilides^p, μέχρις ἐκείνου [τοῦ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν καιροῦ] τὰς ψυχὰς ταῖς νηστείαις ταπεινοῦντες.—^q εἰς δὲ τὰ ἅγια τῶν ἁγίων ὁ μὴ πάντῃ καθαρὸς καὶ ψυχῇ καὶ σώματι προσ-
 209 ιέναι κωλυθήσεται “humbling our souls with fastings until the season of the resurrection of our Lord;—but unto the Holy of Holies,” so I suppose he calls the baptism and the holy Eucharist of that season, “he which is not altogether clean in soul and body should be forbid to approach.” Both Lent, and other preparatories next before Lent, were both designed to fit us for those holy things of Easter; so the sacred first Œcumenical Council of Nice, cap. 5. αἱ δὲ σύνοδοι γενέσθωσαν μία μὲν πρὸ τῆς τεσσαρακοστῆς, ἵνα πάσης
 μικροψυχίας ἀναιρουμένης τὸ δῶρον καθαρὸν προσφέρηται τῷ Θεῷ· δευτέρα δὲ περὶ τὸν τοῦ μετοπώρου καιρὸν. “let there be held synods, one before Lent, that all peevishness being taken away, a pure gift” or oblation “may be offered unto God; and a second about the time of gathering the fruits.” St. Hierome^s in his comment upon Jonas is most express; *Ipse quoque Dominus verus Jona missus ad prædicationem mundi, jejunat quadraginta dies, et hæreditatem nobis jejunii derelinquens, ad esum corporis sui sub hoc numero nostras animas præparat*; “the Lord Himself being sent as the true Jonas to preach unto the world, fasted forty days, and leaving to us the inheritance of the fast, under this same number prepares our souls to the eating of His Body.” So Leo the Great also in his fifth Sermon of Lent^t, *Ut dignius celebremus [sacramenta redemptionis nostræ] saluberrime nos quadraginta dierum jejuniis præparemus*; the words I englished above^u; and in his tenth Sermon of Lent^x, *Cognoscimus ad celebrandum Paschæ diem merito nos quadraginta dierum jejuniis præparari, ut digni possimus divinis interesse mysteriis*; “we know that with great reason by the fast of forty days we are prepared to celebrate

^p [P. 105.]^q [P. 114.]^t [P. 39.]^r [Vol. i. col. 326.]^u P. 54.^s [V. p. 42. sup.]^x [P. 44.]

the day of Easter, that we may worthily participate of the Divine mysteries" or sacrament; and so Cæsarius of Arles above, p. 55; and Dorotheus, p. 60, where he saith that "the holy Apostles sanctified or set apart for our repentance the seven weeks' fast" of Lent, "that we may partake of the holy mysteries not to condemnation," but to life; the import and advantage you see answers your labour; as St. Cyril also of 210 Hierusalem tells us^y, οὐ σχολάζεις τῇ προσευχῇ διὰ τὴν σαυτοῦ ψυχὴν;—καθαρίσον σου τὸ ἄγγος [ἐν ἀσκήσει *syrra nominatā*], ἵνα πλεονα δέξῃ τὴν χάριν—ἐὰν ὀλίγα κάμῃς, ὀλίγα λαμβάνεις. "do you not give yourself to prayer?—purify your vessel" by exercise of fasting also "that you may receive the more grace;—if thou labour little, thou receivest little;" I add, thou understandest little. When first in the Law and the Prophets Moses and Elias took up this forty days' fast, it was the better to prepare them for their appearance then before the presence of God; to this effect St. Chrysostom instructs us^z, καὶ Μωϋσῆς καὶ Ἠλίας οἱ πύργοι τῶν ἐν τῇ παλαιᾷ προφητῶν, καίτοι καὶ ἀπὸ τῶν ἄλλων ὄντες λαμπροὶ καὶ μεγάλοι, καὶ πολλὴν ἔχοντες παρρησίαν, ὅτε ἐβούλοντο προσελθεῖν τῷ Θεῷ καὶ διαλεχθῆναι, ὡς ἀνθρώπῳ δυνατόν ἦν, πρὸς ταύτην κατέφευγον· καὶ διὰ τῶν ταύτης αὐτῷ προσεφέροντο χειρῶν. "both Moses and Elias themselves, the towers among the prophets of the Old Testament, although otherwise so illustrious and great and having great boldness towards God, yet when they would approach and draw near to speak unto God as far as unto man it was possible to do, they betook themselves unto this work of fasting, and by her hands offered themselves unto God." At the end of this forty days' fast of Lent, at the feast of Easter as always one of the three times, he who approached not to God's holy table to receive the holy Eucharist was not deemed worthy of the name of a Catholic, saith the Council of Eliberis^a, elder than that of Nice; thrice in the year at least, say they, whereof this time always one; and punctually so, 211 saith our Church; once in the year only, saith the Church of

^y Cateches. I. c. 5. [p. 19.]

^z De Penit. Hom. v. [vol. ii. p. 310.]

^a [Gratian, De Consecr. Dist. ii.

c. 21. The passage is not given in the edd. of the Councils, and is probably spurious.]

Rome, which would be the only Catholics; not once necessarily in the year, say some among us. At the end of Lent, besides Easter morn itself, the more religious did generally receive also on that day which is called *Cæna Domini*, on which that mystery was instituted; and very many, of the clergy especially, communicated every day of that great week. And what preparation is sufficient for these holy things?

The eighth and last rule of fasting is: "When ye fast be not Mat. 6. 16. ye as the hypocrites are." *Si vult, quare tristis? si non vult, jejunos quare?* saith Chrysologus upon that place^b; and upon the same words St. Chrysostom^c, *χαῖρε ἐν νηστείᾳ καὶ μὴ στύγναζε ὡς οἱ ὑποκριταί* "if willing to fast, why sad? if not willing, why fasting?"—"Rejoice in fasting, and be not of a sad countenance as the hypocrites are^d." *Non voluptuosos (Dominus) indulget aspectus, sed vultus qui simulantur excludit*; "the Lord doth not indulge us in wanton aspects, but excludes the simulation of affected looks." Disfigure not the fast, nor disfigure thy face; fast not to appear unto men, appear unto God to fast; and appear not to God or men to break the fast, except where God and man have indulged to humanity^e. *Pestilentia [hypocriseos]* saith Chrysologus^f, *cavenda, quæ de remediis creat morbos, conficit de medicina languorem, sanctitatem vertit in crimen, placationem facit reatum, generat de propitiatione discrimen*;—*hypocrisis crudeli arte vir-*
212 *tutes truncat mucrone virtutum, jejunium jejunio perimit, oratione orationem evacuat, misericordiam miseratione prosternit*;—*hypocrisis dum cupit captivare oculos, oculis fit ipsa captiva*; "fly the pestilence of hypocrisy, which of remedies themselves creates diseases, of medicine sickness, which turns holiness into a crime, propitiation into guilt:—hypocrisy by a cruel art cuts asunder virtues by the edge of virtues, slays fasting by fasting, evacuates prayer by prayer, beateth down alms-giving by alms-deeds;—hypocrisy while it seeks to captivate the eyes of men, is itself led captive by the eyes." That odds there doth arise from being like or unlike hypocrites when we fast,

^b [P. 7.]

^c Περὶ νηστείας λόγ. β'. [vol. ix. p. 795.]

^d Ἐποδέχεσθε τὸ γαλήνιον καὶ ἡμέρον τῆς νηστείας ὅμμα, as that Father speaks, De Pœnit. Hom. v. [vol. ii. p. 316.]

^e Dionys. Alexandr. Epistolâ ad Basiliden. [p. 109.] Καὶ τοῖς μὲν πάνυ διαπονηθεῖσιν ἐν ταῖς ὑπερθέσεσιν, εἴτα ἀποκαμοῦσι καὶ μόνον οὐκ ἐκλείπουσι, συγγνώμῃ τῆς ταχυτέρας γεύσεως.

^f In his 7th Sermon on Matt. vi. [p. 7.]

that to the great honour of the Church St. Austin shews thence, how the Church Christian fasting twice a-week doth it religiously, albeit the Pharisees did the same thing wickedly^g, *sic et bis in sabbato jejunare in homine qualis fuerat ille Phariseus, infructuosum est; in homine autem humiliter fidei, vel fideliter humili, religiosum est*; “fasting twice in the week in a man like the Pharisee, is unprofitable; but in a man humbly faithful, and faithfully humble, it is religious.” Conclude we this; neither fast thou so, as the hypocrites; nor fast not, as the hypocrites, who pretend such set and ancient fasts of the Church to be superstitious, and themselves too holy to join with their brethren in them.

All these eight requisites of right performing of this fast we find together in the Church’s practice, and by her care prescribed at this time of Lent to her children. In St. Chrysostom’s time, according to his irrefragable witness^h, *τινος οὖν 213 ἔνεκεν νηστεύομεν, φησι, τὰς τεσσαράκοντα ταύτας ἡμέρας; —ὅτι ἐν ταῖς ἡμέραις ταύταις καθαρθέντες μετ’ ἀκριβείας ἅπαντες καὶ δι’ εὐχῶν καὶ δι’ ἐλεημοσύνης καὶ διὰ νηστείας καὶ διὰ παννυχίδων καὶ διὰ δακρύων καὶ δι’ ἐξομολογήσεως καὶ διὰ τῶν ἄλλων ἁπάντων, οὕτω κατὰ δύναμιν τὴν ἡμετέραν μετὰ καθαροῦ συνειδότος προσίωμεν [τοῖς μυστηρίοις, supra nominatis]: et ibidem recenset etiam quadraginta dierum illorum ἀκρόασιν καὶ συνόδους*. “for what cause, therefore, some may say, do we keep the fast of these forty days?—that in these days all of us being (8) perfectly purified, together by (6) prayers, and by (5) alms, and by (2) fasting, and by (3) whole nights’ watchings, and (1) by tears, and by confession, and by all other things, we may so according to our power with a (4) pure conscience (7) come unto the holy mysteries,” the Sacrament; and in the same place he recounts also as part of the exercise of those forty days, (6) “hearing God’s word, attending on sermons and synods.” Theophilus bishop of Alexandria in his first Paschal Epistleⁱ sets all these guests at one table likewise: *Si—adhærentes studio virtutum animarum vitia purgare [volumus], et quicquid in nobis sordium est jugi scripturarum meditatione diluere, quasi sub sudo*

^g Epist. ad Casulan. [Ep. xxxvi. νηστεύοντας. [vol. i. p. 611.]

§ 7. vol. ii. col. 70.]

^h Homil. εἰς τοὺς τὰ πρῶτα Πάσχα

ⁱ [P. 623, sq. vid. p. 40. sup.]

apertam doctrinarum scientiam contemplantes, festinemus supernæ lætitiæ festa celebrare, et jungere nos Angelorum choris;—eoque omnis impræsentiarum adsumatur labor, ut et eos qui paululum negligentes sunt, et nosmet ipsos æternæ gloriæ præparemus.—Et homines provocantur terrarum deserentes humilia, cum Ecclesiâ primitivorum Dominicæ Passionis festa celebrare.—

214^k *Priusquam stemus ante tribunal Christi, præterita peccata pœnitentiâ corrigamus, præsentî fletu redimamus futura gaudia;—curemus diversa vitiorum vulnera, et rapinas divitum, quibus vel maxime hoc hominum capitur genus, crebris commonitionibus reprimamus. Et sic poterimus imminentium jejuniorum iter carpere. Incipient dies Quadragesimæ a tricesimâ die mensis Mechir.—¹Ut juxta Evangelicas traditiones finiamus jejunia intempestâ nocte, octavo decimo die supradicti mensis Pharmuthi,—præbentes nos dignos communione corporis et sanguinis Christi; “if adhering to the study of virtues we desire to purge away the vices of our souls, and wash away whatever of filth is in us by (6) continual meditation of the Scriptures, contemplating as it were in the open and serene heaven the knowledge of doctrine, let us make haste to celebrate the solemnities of the heavenly joy, and join ourselves to the choirs of Angels;—let us take upon us (3) labour at present, that we may prepare both (5) those which are somewhat negligent, and ourselves, unto eternal glory.—Hereby men are provoked, forsaking the low things of the earth, (8) to celebrate with the Church of the first-born the holy days of the Lord’s Passion.—Ere we come to stand before Christ’s tribunal, let us correct our sins past by (1) repentance, let us by present mournings redeem to ourselves future joys;—let us cure the sundry wounds of our vices; and the (4) rapines wherewith rich men are delighted, let us repress (6) with frequent admonitions; so may we enter the (2) journey of the impendent fasts, beginning our Lent from the thirtieth*
215 *day of the month Mechir;” but so^m, “that we end the fast according to evangelical traditions, late at night on the eighteenth day of the month Pharmuth,—presenting ourselves worthy communicants of the Body and Blood of Christ.”*

^k [P. 632.]

¹ [P. 623.]

^m Epistle 2nd.

Having thus guarded and secured the duty of fasting by its necessary qualifications and conditions, it cannot be unsafe or unseasonable to admit now unto audience some strictures of the elogies which the ancient Fathers give of this duty of fasting:—

As that God prescribed some sort of fasting to man so soon almost as he was createdⁿ, as a guard to innocence itself, and the first trial of man's obedience. *Ταῦτα φάγε, τοῦτο μὴ φάγε, εἶδος νηστείας*, saith St. Chrysostom; “of these thou mayest eat, of this thou shalt not eat, was a sort of fast prescribed,” which being not observed, “because thou hast hearkened,” saith God, “unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee;—in the sweat of thy face shalt thou eat bread, till thou return unto the ground;” the earth of his flesh also bringing forth troublesome thorns and thistles, not to be kept down but by laborious sorrowful fasting, not consumed but by the spirit of judgment and burning. *Εἰ δὲ ἐν παραδείσῳ ἀναγκαία ἡ νηστεία, πολλῶ μᾶλλον ἐκτὸς τοῦ παραδείσου· εἰ πρὸ τῆς πληγῆς χρήσιμον τὸ φάρμακον, πολλῶ μᾶλλον μετὰ τὴν πληγὴν· εἰ μηδέπω τοῦ πολέμου τῶν ἐπιθυμιῶν ἀνασφάλτος ἐπιτήδειον ἡμῖν τὸ ὄπλον ἦν, πολλῶ μᾶλλον μετὰ τὴν τοσαύτην μάχην τὴν ἀπὸ τῶν ἐπιθυμιῶν, τὴν ἀπὸ τῶν 216 δαιμόνων, ἀναγκαία ἡ παρὰ τῆς νηστείας συμμαχία*, saith St. Chrysostom^o; “if fasting was necessary in Paradise, much more out of Paradise; if this physic was useful before our wound, much more after it; if whilst yet there was no war of lusts raised within us this armour was yet of use, much more after so great a fight from lusts within, from devils without, this auxiliary force of fasting is necessary.”

Come we to the Law; St. Basil^p tells us, *ἄνω μὲν ἡ νηστεία νομοθεσίας πρόξενος ἦν· κάτω δὲ ἡ γαστριμαργία εἰς εἰδωλολατρίαν ἐξέμηνεν· ἐκάθισε γὰρ ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παλῆειν*—*ὡς ἡ νηστεία ἔλαβε πλάκας δακτύλῳ Θεοῦ*

ⁿ Ἀρχαῖον δῶρον ἡ νηστεία—καὶ νόμον πρεσβυτέρα—πατέρων ἐστὶ τὸ κειμήλιον—συνηλικιωτὶς ἐστὶ τῆς ἀνθρωπότητος—νηστεία ἐν τῷ παραδείσῳ ἐνομοθετήθη. S. Basil. Sermon. i. de Je-

junio. [vol. ii. pp. 2, 3.]

^o Hom. v. De Poenit. [vol. ii. p. 310.]

^p Sermon. i. of Fasting, [vol. ii. p. 4.]

γεγραμμένας, ταύτας ἡ μέθη συνέτριψεν, οὐκ ἄξιον κρίναντος τοῦ προφήτου μεθύοντα λαὸν νομοθετεῖσθαι παρὰ τοῦ Θεοῦ.—^qΜωϋσῆς δευτέραν λαμβάνων νομοθεσίαν, δευτέρας νηστείας προσεδεθή.—τῶν ἐπέσει τὰ κῶλα ἐν τῇ ἐρήμῳ; οὐ τῶν κρεωφαγίαν ἐπιζητούντων; “fasting above” in the mount “prepared Moses to receive the law; but fulness amongst the people below caused them to run mad after idolatry; for ‘the people sat down to eat and to drink, and rose up to play.’—The tables then which fasting had received written by the finger of God, the drunkenness” of the people “caused to be broken; the prophet judging it not meet that a people drinking drunk with wine,” with the wine of spiritual fornication, which is idolatry also, Jer. li. 7, “should receive the law from God.—Also Moses for his second receiving of the law needed a
217 second fast.” After him τὸν δὲ Σαμουὴλ, saith the same Father there, ^rοὐχ ἡ μετὰ νηστείας προσευχὴ ἐχαρίσατο τῇ μητρὶ; he thinks that as St. Paul is usually said to be the fruit of St. Stephen’s martyrdom and prayer, so the holy prophet Samuel was more the fruit of his mother Hannah’s fasting and prayer, than of her womb. He then proceeds to Samson, of whom he saith, μεθ’ ἧς [τῆς νηστείας] ἐν τῇ γαστρὶ τῆς μητρὸς συνελήφθη· νηστεία αὐτὸν ἐκύησε, νηστεία αὐτὸν ἐτιθηγήσατο· νηστεία αὐτὸν ἠνδρώσεν, ἣν ὁ ἄγγελος διετάξατο τῇ μητρὶ, ^s“Ὅσα ἐκπορεύεται ἐξ ἀμπέλου οὐ μὴ φάγη, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ· νηστεία προφήτας γεννᾷ, δυνατοὺς ῥώννυσι, νηστεία νομοθέτας σοφίζει· “with fasting he was conceived in his mother’s womb; fasting brought him forth, and fasting nursed him; fasting brought him up to manhood, that fast which the Angel commanded his mother, ‘Whatsoever comes of the vine thou shalt not eat; nor drink wine, nor strong drink;’ fasting begets prophets, strengthens mighty men, makes wise law-givers:” God prescribed both Samson an order of fasting before he was born, and to his mother a fast for his sake while he should be in her womb. ^t“Ἀλλ’ οὐδ’ ἂν ὁ σοφὸς Δανιὴλ τὰς ὀπτασίας εἶδεν, εἰ μὴ νηστεία διανυστέρα ἐποίησε τὴν ψυχὴν.—^tὁ ἀνὴρ τῶν ἐπιθυμιῶν ὁ τρεῖς ἐβδομάδας, &c. καὶ τοὺς λέοντας νηστεύειν ἐδίδαξε· “but neither wise Daniel had seen the visions” of God “had he not by fasting rendered his soul bright and pure;—that man of de-

^q [P. 8.]

^r [P. 4.]

^s [P. 8.]

^t [P. 6.]

sires, who fasting full three weeks," &c., "taught even the lions to fast." With Daniel let us join the three children as companions, of whom St. Cyril thus writes^u, διὰ ταύτης [τῆς 219 νηστείας] καὶ οἱ τρεῖς νεανῖαι φοβεροὶ καὶ ἀκαταμάχητοι τοῖς Βαβυλωνίοις εὐρίσκοντο, οἱ μετέχειν ἔξον τραπέζης βασιλικῆς καὶ λαμπρῶν ἐστιάσεων, ἀπὸ τῶν σπερμάτων τῆς γῆς τρέφεσθαι παρεκάλουν· πολυσαρκίαν μὲν καὶ σαρκὸς ἐπιθυμίαν Βαβυλωνίοις ἔχειν παραχωρήσαντες,—ψιλὴν καὶ ἀπερίττητον ἀγαπήσαντες τροφήν· ἀλλ' ὅρα μοι τὸν ἐκ τούτου καρπὸν· θείων ὀπτασιῶν ἡξιώθησαν, καὶ πυρὸς ἐφαίνοντο κρείττονες· "by fasting the three children also were found dreadful and inexpugnable by the Babylonians, who when they might have partaken of King Nebuchadnezzar's table and of his famous feasts, besought that they might be nourished with pulse" and water, "letting the Babylonians enjoy the fulness and lusts of the flesh, and embracing a slender and nothing-superfluous diet: but see the fruit hereof; they were vouchsafed divine visions, they appeared stronger than the fire itself," &c.

In the New Testament, Ἰωάννου ὁ βίος μία νηστεία ἦν, saith the same St. Basil^x, "John's whole life was one fast;" of whom much hath been said before.—Lastly, ὁ Κύριος ἡμῶν, saith the same Father in the same place of our Lord Jesus, νηστεία τὴν σάρκα ἦν ὑπὲρ ἡμῶν ἀνέλαβεν ὀχυρώσας, οὕτως ἐν αὐτῇ τοῦ Διαβόλου τὰς προσβολὰς ὑπέδεξατο, ἡμᾶς τε παιδεύων νηστείας ἀλείφειν καὶ παιδοτριβεῖν ἑαυτοὺς πρὸς τοὺς ἐν τοῖς πειρασμοῖς ἀγῶνας· "our Lord having by fasting fortified the flesh which He took for our sakes, so received the assaults of the devil in it, instructing us by fastings to anoint and exercise ourselves unto the combats of temptations^y."—Of his 219 Apostles, St. Chrysostom also is witness on Matt. xvii., ^zοἱ ἀπόστολοι αἰεὶ σχεδὸν ἐνήστευον, "the Apostles were continual as it were fasting;" and Bede in the western Church^a, *Genua mea jejuniō infirmata sunt, h. e. Apostoli infirmati sunt a jejuniō,*

^u Hom. i. de Festis Paschal. [vol. v. pt. 2. p. 8.]

^x Ubi supra, [vol. ii. p. 7.]

^y St. Chrysostom [vol. v. p. 263.] agrees hereunto upon Psalm cix. 7: speaking of Christ our Lord, he describes, τὸ ταπεινὸν τῆς διαίτης, τὸ εὐτελὲς τῆς διαγωγῆς—λιτὸν βίον μετιῶν καὶ τοιοῦτον, ὡς ἐκ χειμάρρου πί-

νειν—ἡ τράπεζα ἄρτοι κριθῖνοι, τὸ πότον ὕδωρ ἀπὸ χειμάρρου· τὴν γὰρ φιλόσοφον ταύτην διαίταν ἦλθε διδάξων, γαστρὸς κρατεῖν. And Theodoret [vol. i. p. 1388.] in Ps. cix. 24, κατεσκεληκότα καὶ αὐχμηρὸν βίον [ἐβίότευσε] μάρτυρες—οἱ κριθῖνοι ἄρτοι.

^z [Vol. vii. p. 581.]

^a Ad Ps. cviii. [vol. viii. col. 829.]

i. e. propter absentiam meam in quo prius reficiebant se, qui per mortem eis ablatus sum; “My knees are weak through fasting: that is, My Apostles are weak through fasting, to wit, by reason of My absence, in Whom before they were refreshed; Who by death was taken from them.”

Thus have you had a brief of what some few only of the Fathers had observed throughout the Old and New Testament. Now for the force of it:—*Vitia extinguunt ista* [*jejunium, oratio et eleemosyna*], saith Chrysologus^b; *hæc reddunt casta corpora, corda pura*; *hæc pacem membris, mentibus dant quietem*; —*per hæc in templum Dei pectora humana consurgunt*; *hæc hominem præstant Angelum*; —*per hæc Elias nescit mortem, relinquit terras,—commoratur Angelis, convivit Deo*; *et terrenus hospes supernas possidet mansiones*; —*cjejunium Eliam levavit ad cælum, et purificato sic corpori ignei currûs addixit obsequium*; —*djejunium, fratres, scimus esse Dei arcem, Christi castra, murum spiritûs, vexillum fidei, castitatis signum, sanctitatis trophæum*; “these things,” fasting, alms, and prayer, “extinguish vices, render bodies chaste, and hearts pure; peace to the members, and quiet to minds; by these human breasts
220 are raised into a temple of God; these render the man an Angel; by these Elias knows not death, leaves the earth, abides with Angels, lives with God; and a stranger come from earth possesses the mansions above; —fasting lifted him up to heaven, and to his body so purified offered the service of a fiery chariot; —fasting, my brethren, we know to be the watch-tower of God, the camp of Christ, the bulwark of the Spirit, the ensign of faith, the colours of chastity, the trophy of sanctity^e.” Like sayings hath St. Ambrose^f; *Castra enim nobis sunt nostra jejunia, quæ nos a diabolica oppugnatione defendunt. Denique stationes vocantur, quod stantes et commo-*

^b [Serm. xliii. p. 40.]

^c [Serm. clxvi. p. 144.]

^d [Serm. xii. p. 11.]

^e Tertullian, lib. de Patientiâ, c. 10. [p. 147.] In primis ad afflictio carnis, hostia Domino placatoria per humiliationis sacrificium.—Hæc patientia corporis preces commendat, deprecationes affirmat, hæc aures Christi Dei aperit, severitatem dispergit, clementiam elicit.—Quod de virtute animi venit, in carne perficitur.

Also St. Ambrose lib. de jejunio, et Elia, c. 3. [vol. i. p. 537.] Jejunium refectio animæ, cibus mentis, vita angelorum, culpæ mors. It is (saith St. Ephrem de jejunio c. 9.) [p. 17.] Vehiculum ad cælum [ut Eliæ olim]; bonæ animæ custodia, [malæ medicina;] prophetas suscitât, tentationes retundit, [ad certamen inungit.]

^f In his 21st Sermon, [vol. ii. Append. col. 418.]

*rantes in eis inimicorum insidias repellamus. Castra enim sunt jejunia christianis, a quibus si quis aberraverit, ab spirituali Pharaone invaditur, aut peccatorum solitudine devoratur.—Luxuriosum oppugnat inimicus; ubi autem jejunum viderit, fugit, metuit, pertimescit; terretur pallore ejus, debilitatur inedia, infirmitate prosternitur;—tunc est fortis infirmitas, quando caro tabescit jejuniis, anima puritate pinguescit;—tunc enim magis de Deo cogitat, tunc judicium metuit, tunc vincit inimicum; ait enim Salvator de diabolo, Hoc genus non ejicitur nisi jejunio et orationibus.—Videte ergo quæ jejunii virtus sit, quantum homini suo præstet gratiam, quod tantam præstet alteri medicinam: quemadmodum proprium sanctificet hominem, quod ita purificet alienum; “fasting is our camp and works, out of which if any man wander abroad, he is set upon by the 221 spiritual Pharaoh and devoured by the beasts of the wilderness;” Satan “the enemy fights the luxurious man, but when he discerns him fasting, he flies, and fears, and trembles; he is terrified by his paleness, his hands are weakened by his feeble knees, he is beat down by his infirmity;—then is weakness strong, when the flesh is lessened by fastings, and the soul fattened with purity.—Then doth he more think of God, then fears he His judgments, then overcomes his enemy; for our Saviour hath said concerning the devil, This kind is not cast out but by fasting and prayer.—Behold what virtue fasting hath, what salutary grace it obtains to the man himself, which affords such remedy and medicine to another; how doth it sanctify its proper subject, which so purifieth another” by its pity made its object. But here we are to be remembered, that when such force is ascribed to fasting against the devil, it is then only verified when it is joined, as here you may discern, with fighting and striving against sin, with ceasing from sins, the works of the devil; for otherwise it renders us but more like the devil; for he watches perpetually, hath his stations and whole night-vigils, he riots not, he eats not, he drinks not; but he ceaseth not to sin from the beginning, and that is his meat and drink for him and his.—After St. Ambrose I subjoin Leo, another holy bishop, in his sermons of fasting. § *Præsidia militiæ Christianæ* [sc. jejunia &c.] dilectissimi, sanctificandis mentibus nostris atque corporibus divinitus*

instituta, ideo cum dierum temporumque curriculis sine cessatione reparantur; ut infirmitatum nostrarum ipsa nos medicina com-
 222 moneat.—His autem conversionibus [quibus sc. qui impudiciā sorduerant, castitate nituerunt] dilectissimi, providente gratiā Dei, addita sunt sancta jejunia, quæ in quibusdam diebus ab universā Ecclesiā devotionem observantiæ generalis exigent. Quamvis enim pulchrum sit atque laudabile, ut singula quæque membra corporis Christi propriis ornentur officiis; excellentioris tamen est actionis sacratiorisque virtutis, cum in unum positum piæ plebis corda concurrunt, ut ille [diabolus] cui sanctificatio nostra supplicium est, non solum a parte, sed etiam a soliditate superetur.—^h Non enim summos tantum Antistites, aut secundi ordinis sacerdotes, nec solos sacramentorum ministros, sed omne corpus Ecclesiæ &c. oportet esse purgatum.—ⁱ Manifestissime patet inter cætera Dei munera jejuniorum quoque gratiam [Ecclesiæ] fuisse donatam.—^k Inter omnia, dilectissimi, Apostolicæ instituta doctrinæ, quæ ex divinæ institutionis fonte mandrunt, dubium non est, influente in Ecclesiæ principes Spiritu sancto, hanc primum ab eis observantiam fuisse conceptam, ut sancti observatione jejuniū omnium virtutum regulas inchoarent.—Per quam [temperantiam] dum exterioris hominis voluptas minuitur, sapientia interioris augetur. Non enim idem vigor cordis est sub onere cibi, qui sub levitate jejuniū, nec eundem sensum potest satietas generare, quem parcitas. Quia cum caro concupiscens adversus spiritum spirituali cupiditate superatur; libera obtinetur sanitas, et sana libertas, ut et caro mentis judicio, et mens Dei regatur auxilio.—^l Semper virtuti cibus jejunium fuit. De abstinentiā prodeunt castæ cogitationes, rationabiles voluntates, salubriora consilia. Et per voluntarias afflictiones caro concupiscentiis moritur, virtutibus spiritus innovatur.—^m Jejunia concupiscentias vincunt, tentationes repellunt, superbiam inclinant,
 223 iram mitigant, et omnes bonæ voluntatis affectus ad maturitatem totius virtutis enutrient; “the garrisons of Christian warfare,” fastings &c. “my beloved, were instituted of God for the sanctifying of our minds and bodies, which therefore are to be repaired with the course and returns of days and seasons, that our remedy itself may put us in mind of our infirmities.—To these conversions, wherethrough they which had been de-

^h [P. 44.]ⁱ [P. 77.]^k [P. 78.]^l [P. 8.]^m [P. 9.]

filed by unchastity have shined in purity, through the providence of God's grace holy fasts have been added, which on certain days should require of the universal Church the devotion of general observance; for although it be lovely and laudable that the single several members of Christ's body adorn themselves by their own" private "offices, yet it is a matter of more excellent performance and of more sacred force, when the hearts of the community of the godly people concur in one proposed duty, that the devil, to whom our sanctification is a torment, be overcome not only by a part, but also by the entire body together.—For it behoveth not only the chief prelates, or the priests of the second order, nor only the ministers of the sacraments" or deacons, "but also the whole body of the Church to be purged and cleansed.—It appears most manifestly that among other the gifts of God the grace also of fastings was given" to the Church. "Among all the institutions of Apostolical teaching which have flowed forth from the fountain of divine institution, there is no doubt but that through the Holy Ghost influencing the princes of the Church this observance was by them at first conceived, 224 that the rules of all virtues should be begun from the observance of holy fasting.—Whilst through temperance the pleasure of the outward man is diminished, the wisdom of the inward man is strengthened; for neither is there the same vigour of heart under a load of meat, which is under the lightness of fasting; nor can fulness generate the same sense which abstinence doth. For when the flesh lusting against the spirit is overcome by the spirit's lusting against the flesh, the freedom of ghostly health and the soundness of freedom is obtained; that both the flesh may be governed by the judgment of the mind, and the mind by the help" and grace "of God.—For fasting hath ever been the diet of virtue; from abstinence do proceed chaste thoughts, reasonable wills, salutary counsels; and by voluntary afflictions the flesh dies unto lusts and the spirit is renewed unto virtue.—Fastings give victory against concupiscence, repel temptations, take down pride, mitigate anger, and nourish the affections of every good will unto the maturity of entire virtue."

Thus much from a few of the Latins. Nor are the Greek Fathers short of the other.

We will begin with St. Basil the Great, who thus writesⁿ:
Νηστεία συμμετρία λόγου, καθαρότης καρδίας, —^o υγιείας μήτηρ, νεότητος παιδαγωγός, κόσμος πρεσβύταις. —^p ψυχῆς ἀγαθὸν φυλακτήριον, σώματι σύνουκος ἀσφαλῆς, ὅπλον ἀριστεύουσιν, ἀθληταῖς γυμνάσιον. —^a πόλεως εὐσχημοσύνη, ἀγορᾶς εὐστάθεια, οἴκου εἰρήνη. —^r ἄγγελοι εἰσιν οἱ καθ' ἐκάστην ἐκκλησίαν
225 *ἀπογραφόμενοι τοὺς νηστεύοντας. — οὗτε ἐπήρεια δαιμόνων κατατολμᾷ τοῦ νηστεύοντος, καὶ οἱ φύλακες τῆς ζωῆς ἡμῶν ἄγγελοι φιλοπονώτερον παραμένουσι τοῖς διὰ νηστείας τὴν ψυχὴν κεκαθαρμένοις. —^s νηστεία σωφρονίζει τὸν νέον, σεμνὸν ποιεῖ τὸν πρεσβύτην. — γυναιξὶ κόσμος ἀρμοδιώτατος, ἀκμαζόντων χαλινός, συζυγίας φυλακτήριον, παρθενίας τρόφος. — νηστεία ἡ τῶν ἀγγέλων ὁμοίωσις. — πᾶσαν ἀθρόως τὴν πόλιν, καὶ πάντα τὸν δῆμον μεθαρμόζει πρὸς εὐταξίαν, κοιμίζει κραυγὴν, ἐξορίζει μάχην, — ταραχὴν πόλεως καταστέλλει. ποῖος χορὸς ἀσελγῆς ἀπὸ νηστείας συνέστη; ἄσματα πορνικὰ καὶ ὀρχήσεις ἐκμανεῖς ἐξάπτης τῆς πόλεως ὑπεξέρχονται, ὥσπερ ὑπὸ δικαστοῦ τινὸς αὐστηροῦ φυγαδευθεῖσαι. “fasting is the symmetry of reason, the purity of the heart, the mother of health, the schoolmaster of youth, the ornament of the elder; — an excellent preservative of the soul, the body’s armour-bearer, the weapon of gallant men, the exercise of spiritual wrestlers, the decency of the city, the quiet of the courts, the peace of the house. — There are Angels which in every Church write all those that fast; neither dares the insolence of devils aught against such as fast, — and the Angels, the guardians of our life, do with more studious labour abide with such which have purified their souls with fasting. — Fasting makes the young man sober-minded, the old man grave and reverend; the most fit dress of women, a bridle for those who are in the flower of their age, the custody of marriage, the nurse of virginity. — Fasting is our assimilation unto Angels; it transforms on a sudden all the city and all the people into a well-ordered*
226 *appearance; it quiets the noise, it exterminates the fight, it coerceth the trouble and tumult of the city. In the time of the fast, what lascivious company can have allowance? Filthy songs and outrageous dances suddenly depart the city, being*

ⁿ Serm. i. and ii. of Fasting, [vol. ii. p. 7.]

^o [P. 6.]

^p [P. 5.]

^q [P. 10.]

^r [P. 11.]

^s [P. 13.]

chased thence by fasting, as by an austere judge^t.—In like manner St. Cyril of Alexandria saith^u, τὴν πάνταγον ἀληθῶς καὶ ἀγίαν προσδεξώμεθα νηστείαν, τὴν ἀπάσης εὐταξίας τροφον, τὴν ἀγιασμοῦ μητέρα, καὶ τῆς ἀνωθεν εὐμενείας πρόξενον and^x, οὐχὶ νηστεία, πάσης ἡμῖν ἀρετῆς ἰδέαν ἀποτίκτουσα; νηστεία, τῆς ἰσαγγέλου πολιτείας τὸ μύμημα, σωφροσύνης πηγὴ, ἐγκρατείας ἀρχή, λαγνείας ἀναίρεσις· as St. Chrysostom hath called it γαλήνη τῶν ἡμετέρων ψυχῶν· “let us receive that truly chaste and holy fasting, the nurse of all good order, the mother of sanctity, and the harbinger of a good will from above.—Doth not fasting bring forth to us the idea of all virtue? Fasting the imitation of angelical conversation, the fountain of temperance, the beginning of continence, the paring off of lasciviousness,” “the calm and serenity of our souls:” which was St. Chrysostom’s word.

To conclude this: fasting seems the flower of temperance, the chastisement of intemperance, the exercise of corrective justice on ourselves, the cutting off of occasion of injustice towards others, the understanding’s clearness, the will’s emendation; it is the body of piety, which serves the soul and spirit of inward godliness; *Beati qui lugent*, “Blessed are they that mourn.”

Mat. 5.

After all this it shall happily be demanded what reasons can be assigned of these so great encomiastic praises of the work of fasting, even rightly performed: I answer,

First negatively, 1. Such afflicting of ourselves by fastings, watchings, lying on the ground, or in sackcloth, or the like, are not to be thought to be given to God for satisfaction to His justice in lieu of eternal punishment; that Christ only could and did satisfy for; that is a debt which the Bridegroom alone could and did discharge for His spouse, and for the children of His bride-chamber, and all who are called to the marriage-supper of the Lamb; He hath done it alone, and of the people there was none with Him: when there was

Isa. 63.

^t Idem S. Basilii ibid. [vol. ii. p. 7.] Νηστεύοντος—ὀφθαλμὸς πρᾶς, κατεσταλμένον βάδισμα, πρόσωπον σύννουν, ἀκολάστῳ γέλωτι μὴ καθυβριζόμενον—[p. 9.] νηστεία δὲ καὶ γαμικῶν ἔργων μέτρα γνωρίζει, καὶ τῶν ἐκ νόμου συγκεχωρημένων τὴν ἀμετρίαν κολάζουσα,

σύμφωνον σχολὴν ἐμποιεῖ, ἵνα παραμείνωσι τῇ προσευχῇ.

^u Hom. xx. de Fest. Paschal. [vol. v. pt. 2. p. 263.]

^x Hom. i. [p. 8.]

^y [Ἡ ἀληθὴς τῶν λογισμῶν γαλήνη, in Gen., Sermon. i. vol. iv. p. 645.]

none to help, none besides to save, His own arm brought salvation, and He hath trodden the wine-press alone. 2. Not for satisfaction to the divine justice, as if such self-afflictions were adequate to the temporal punishments, either which God might, or happily would otherwise have laid on us if impenitent, or laid on us even in some true degree penitent, for that He well may and hath sometimes inflicted even death itself, even on His children themselves truly penitent ; “for this cause many are sick and infirm among you, and many are fallen asleep ;—but when we are judged, we are chastened of the Lord, that we should not be condemned with the world.” 3. Such will ever differ from temporal afflictions which are part of the curse of God upon the wicked, Christ having redeemed and freed us from the whole curse 228 both eternal and temporal, and hath turned whatsoever remains of affliction or chastisement into blessing, *Beati qui lugent, Beati qui jam esuritis*.—Thus far by way of remotion of error or mistake.

1 Cor. 11.
30, 32.

Mat. 5. 4, 6.
Luke 6. 21.

Now positively, Though we might content ourselves with the reason of authority from the Old and New Testament ; in the Old, first, we reading it Ezra’s wisdom, “Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us and for our little ones and for all our substance ;—so we fasted, and besought our God for this, and He was entreated of us :” and David “besought God, and fasted a fast, and went in and lay all night upon the earth ;” and at other times and occasions he saith of himself, “I wept and chastened my soul with fasting ;” thus holy David, the man after God’s own heart : as in like manner Daniel also, *vir desideriorum*, *non comedens panem desideriorum*, after he had three full weeks mourned, and eat no pleasant bread nor flesh, nor drank wine, the high approbation with God that he found the Angel expresseth thus, “O Daniel, a man greatly beloved,—unto thee am I now sent,” viz. from God ; “and I stood trembling,” saith Daniel : “Then said he unto me, Fear not, Daniel ; for from the first day that thou didst set thine heart to consider and to chasten thyself before thy God, thy words were heard, and I am come for thy words :” yea, even of Ahab’s putting sack-cloth upon his flesh, and fasting, and lying in sack-cloth,

ch. 8. 21, 23.

2 Sam.
12. 16.

[Ps. 69. 10.]

Dan. 10. 2,
11, 12.

and going softly, with his clothes rent, the word of the Lord
 1 Kings 21. came to Elijah, saying, "Seest thou how Ahab humbleth
 27—29. himself before Me? Because he humbleth himself before
 Me, I will not bring the evil in his days:" that I mention not 229
 Lev. 16. 29, now God's command in His law, "Ye shall afflict your souls;
 31; 23. 27, —ye shall afflict your souls by a statute for ever;" and, "ye
 29, 32. shall afflict your souls on the ninth day of the month at even,
 from even unto even shall ye celebrate your rest;—whatso-
 ever soul it be that shall not be afflicted in that same day, he
 shall be cut off from among his people:"—Come we to the
 New Testament, I shall need to allege but St. Paul and
 1 Cor. 9. St. James: St. Paul, "So fight I, not as one that beateth the
 26, 27. air; but I keep under my body, and bring it into subjection,
 lest that by any means when I have preached to others, I
 ch. 11. ver. myself should become a castaway;" and, "for if we would
 31. judge ourselves, we should not be judged;" "This self-same
 2 Cor. 7. 11. thing, that ye sorrowed according unto God, what carefulness
 it wrought in you; yea what clearing of yourselves, yea what
 indignation (*ἀλλὰ ἀγανάκτησιν*), yea what fear, yea what
 vehement desire, yea what zeal, yea what revenge (*ἀλλ' ἐκδίκησιν*)! In all things ye have approved yourselves pure in this
 ch. 4. ver. matter." St. James also, "Draw nigh to God;—purify your
 8, 9, 10. hearts;—be afflicted, and mourn, and weep; let your laughter
 be turned to mourning, and your joy to heaviness; humble
 yourselves in the sight of the Lord, and He shall lift you up."
 Of the ancient doctors' interpretation of such texts, I shall
 allege one clear one for many: St. Basil^z brings in David,
 saying, *πῶς οὖν ἐξιασάμην ἐμαντὸν; ἐπειδὴ θλίψιν καὶ ὀδύνην*
εὗρον τὴν διὰ τῆς μετανοίας· ἀναλογούσαν γὰρ τῷ μεγέθει τῆς 230
ἁμαρτίας τὴν ἐκ τῆς μετανοίας κάκωσιν ἐμαντῷ ἐπενόησα, καὶ
οὕτως ἐτόλμησα τὸ ὄνομα Κυρίου ἐπικαλέσασθαι· "what then
 did I do to be healed? For as much as I found out affliction
 and sorrow, that which is wrought by repentance; for I de-
 vised against myself such afflicting of myself from true repent-
 ance, as might bear some proportion to the greatness of my
 sin; so waxed I bold to call on the name of the Lord:"—

But I am to remember that our enquiry was of the reasons
 and cause, and not only of the proof and truth, of God's

^z Hom. in Psalm cxiv. [vol. i. p. 201.]

acceptance of this poor service. Such I humbly conceive to be these following :—

1st. For the honour of the divine holiness of God our Father, who is a God of most pure eyes, who without respect of persons will judge every man that judgeth not himself; we therefore necessarily so judge ourselves by such self-afflictions and real acknowledgments, that His not judging us may not possibly be by any thought His accepting our persons to the favouring of our sin : it is a stopping of the mouth of blasphemy in the enemies of God, when they shall see the sins of God's children so condemned, punished, and persecuted by the offenders themselves, and that in order to regain the favour of God and His sparing of them, and therefore surely those sins much more condemned by God, for if our own hearts judge us so worthy to be punished, God is greater and holier than our hearts : but because also He is most faithful in His promises of mercy, and His ways higher than man's ways, we judging ourselves, He will not judge us ; we abhorring ourselves in dust and ashes, He will not abhor us.

231 2ndly. Though not for satisfying of God's justice, yet for the satisfying of His gracious will, who will accept much less of corrective chastisements when so voluntarily by ourselves adjudged and inflicted on ourselves, than otherwise, "For this cause many are sick, and infirm among you, and many sleep. For if we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

1 Cor. 11.
30—32.

3rdly. Therefore, for the preventing of the hand of God executing His anger against our sins in temporal judgments. So,—beside the example which St. Paul told his Corinthians that they might have experienced, and the experience which Ahab had, both above remembered,—David, who knew as much of this matter as any now, knew it to be possible, knew nothing but it might to him then be, that God's hand might be prevented by his self-affliction, "While the child was yet alive I fasted and wept; for I said, who can tell whether God will be gracious to me, that the child may live?" Or yet for preventing the hand of God chastising in part, when the whole cannot be prevented by us, "The princes of Israel and the king humbled themselves, and they said, The Lord is

2 Sam.
12. 22.

2 Chron.
12. 7—9.

righteous; and when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them *some deliverance*, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak; nevertheless they shall be his servants, that they may know ²³² My service, and the service of the kingdoms of the countries. So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all, he carried away also," &c. Yea, even when that cannot be prevented, neither in whole nor in part, yet even so shall this return into our bosom for greater reward hereafter, "Thy Father shall reward thee openly;" or happily in this world also, upon such our humiliation and thorough submission to the recommended medicines of our purgation, both by our own voluntary afflicting ourselves, and by His hand also punishing, to which we cheerfully submit; so Moses said, "Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end."

Mat. 6. 18.

Deut. 8. 16.

2 Cor. 7.

4thly. It is a great help and degree, and external part of our contrition; proceeding from the inward, which consists of four holy passions in one compound, viz. a holy sorrow for what is past, a holy anger and indignation at ourselves, a holy fear of God's judgments, a holy hatred or detestation of our sins; now all these four are exercised, as well as witnessed, in these self-afflictions; it is that *ἀγανάκτησις*, that *ἐκδίκησις*, that wise indignation and only lawful revenge of a private Christian, mentioned by St. Paul; and *ἐκδίκησις* contains in it *δίκη*; it is a work of justice corrective upon ourselves.

1 Sam. 7. 6.

5thly. As it is a wholesome degree of our contrition, so is it also of our confession; it is not a verbal but a real practical confession in deeds, an humble acknowledgment more than ²³³ by words only that we are by our sins unworthy of God's good creatures and of His blessings (by denying unto ourselves even food and pleasures and rest and ornaments; in fastings, watchings, lyings on the ground in sack-cloth, &c.) and worthy of His judgments; it is also a due confession that we suffer justly what we do otherwise also perhaps suffer from

God's own hand; "They humbled themselves, and said, The Lord is righteous." 2 Chron.
12. 5—7.

6thly. It is for our future emendation, and securing us from return to the same sin again, which hath caused us so to smart; the pleasure whereof we have been enforced to avenge on ourselves by so severe sharpness of pain or affliction for mortification of the flesh.

7thly. Beside the fear of a repeated smart, otherwise also available it is for the better taking off our hearts from the love of the world, while we stand so long by our own counsel sequestered from the contents, enjoyments, and blandishments of the world and flesh; and so the mind hath better leisure, and temper, and serenity to make a truer judgment and estimate of the excellency of heavenly things, and of the true bread from heaven which endureth unto everlasting life: that the things which are seen, are eaten, and drunken, that please the eye, or touch, or taste, are temporal; but the things which are not seen, nor touched, nor tasted by the palate, are eternal; that it is true what St. Austin saith, *Major voluptas cordis, quam carnis*; and what Leo the Great^a, *Agnoscat rationalis animus majores delicias menti datas esse, quam carni*; "greater is the pleasure of the heart than of the flesh;" "let the reasonable soul" of man "acknowledge, that greater delights are by God given to the mind of man, than to his body," to his understanding and will, than to his senses and appetites; that a little time of being withheld, sequestered, as it were, and intercepted from the continued drunkenness and hurry and bewitching of the deceitful pleasure of sin, by a retired day or days of fasting, meditation, and considering with ourselves where we are, what will be our end, whither we are hasting, will help us easily to understand that far greater and sweeter and more satisfying and delighting are the pleasures of the Father's kiss, the robe, the ring, the fatted calf, the mirth—of saints and Angels—in our Father's house; not only than the husks, which drave the prodigal to consider; but also than the riotous living, and the vomit, and mire, filthier than the swines which he afterwards fed; than the noise, and the harlots with whom he devoured himself, his flesh, and his substance.

^a Serm. iv. de Jejun. Pentecost. [p. 78.]

Ezra 8.
21, 23.

8thly. With God, who hath promised to give grace to the humble, these humiliations, for the very humility thereof, and therefrom, are a powerful means to obtain His inward grace and guidance.

9thly. By them we may procure deliverances and blessings to others also, some way concerned with us, or more than us perhaps, in the dread of some judgment of God upon sin^b.

Thus have you heard the *τί ἐστι*, what is true religious 235 fasting: the *ὅπως*, of due moderation in fasting: the *ὅτι*, that being rightly performed it is a work which the Scripture hath directed us to, the Church of the saints ever practised, and God hath chosen and will reward openly: the *ὅτε*, in those days: lastly, the *δι' ὅτι*, the reasons why it is so accepted of God and profitable unto ourselves. Ye have tasted, I trust, in some measure, that this new wine which Christ would have preserved, that you may be preserved thereby, is excellent and meet for our Master's house and for your use; and will drink pleasant, when kept, and you by habit acquainted with it.—I know that there will be still who say, as the Pharisees and objectors did in this place before my text, *οἱ μαθηταὶ τοῦ Χριστοῦ οὐ νηστεύουσιν*, “the business of fasting is no part of Christianity;” that reduce the profit of it first to little,—mis-

1 Tim. 4. 8. taking the place of St. Paul, which speaks not of fasting, but of another matter, as shall hereafter be shewn,—and then to nothing; first to be of no pleasing unto God, nor pleasing or profitable to ourselves; and then to be hurtful, because superstitious, if it return too constant upon us, and be prescribed by others than by ourselves, or such guides as we have heaped up to ourselves. To all which I oppose in short, The word and example of our Lord and Master; His word of promise to this

Mat. 6. 18. mean and least duty of fasting, “thy Father shall reward thee,” even “openly, when thou doest it secretly;” His direction, “this kind comes not out but by prayer and fasting;” His command and prediction in my text, *βλητέον*, “this wine 236 must be put up;” and *νηστεύουσιν*, “they shall, they will fast;” and, This text thus interpreted of the Church's set fasts, and principally of this set fast of Lent, by the Church

^b See 2 Sam. xii. 16; Dan. ix. 3; Esther iv. 16; Nehem. i. 4, 6. Matt. xvii. 21; Psalm xxxv. 13, 14;

itself, in Tertullian^c; by Petrus archbishop of Alexandria and martyr^d; by St. Austin; by St. Chrysostom; by Innocentius primus; by Epiphanius; by Isidore Hispalensis; by Venerable Bede; by Theophylact, and others.

With what meekness, gentleness, and loving care our Lord doth here provide for the preservation of the vessels old and new, and of the wine both old and new, you may perceive. For,

1st. It is to be observed, that our gracious Lord, who first fasted Himself His Quadragesimal fast, and that for His people the Church, which had sins past to be fasted for, and need of arms and strength against temptations to come, yet He would not command His Church any other times of fasting than such only as her own regard and affection towards her dear Spouse in His absence, and the memory of His dear love in His fasting, agony, death, and passion should command her; an express command if St. Austin and Socrates say they read not; it needed not; she will do it; "in those days they will fast."

2ndly. The duty of fasting our Lord compares it but to ἐπιβλημα, "a piece to mend up." If our own garment were not worn and rent, there would have been no need of piecing, or ἐπιβλημα; if men had continued in innocency and original righteousness, the work of painful fasting had been nothing useful at all; but we are waxen old in our sins, and not forth-
237 with capable perhaps even of our remedies, lest our rent be made worse. Yea our Lord comparing it to new wine, gives sentence that the old is better, that commandment which is both new and old, which you had from the beginning, and which is new in Him, "that ye love one another." But both are to be preserved: our pieced garments also are to be worn in our Bridegroom's absence, although not in His presence.

3rdly. Observe, that as all the Church's set, solemn, unchangeable fasts, her weekly stations, and her yearly Paschal fast of Lent, and if any will add the Rogation fasts also before His departure from her at the Ascension, are from the taking away the Bridegroom from her; so from the presence of the Bridegroom with her or to her are all the Church's feasts,—as those of Christ's incarnation, nativity, resurrection, or His entering into heaven to appear in the presence of God for

^c Vid. p. 21. sup.

^d [Can. xv. p. 107.]

her, and to prepare a place for her living in His presence, at His ascension,—or from the friends of the Bridegroom their being brought into His presence in the days of their several martyrdoms. Yea and

4thly. All the times prohibited by her, as to any set or public fasts, are only therefore prohibited as times of something of her Bridegroom's presence ; as the Lord's day, no fasting day, for the return of His presence at His resurrection ; yea and wheresoever in the Christian world Saturday was a time also exempted from being a fasting day (except one only in the year), as it was exempted generally in all the Oriental Churches, and in many places, and the first ages, of the Western likewise : it was not, as some have thought, from condescension to the Jews, but from the joy of that day after²³⁸ our Lord's descent into and return from hell, at the long expected presence of Christ the Bridegroom, theirs and ours, to the souls of all those that had departed out of this world, through so many ages, in true repentance and faith, with whom the Church on earth hath and holds a communion of saints, and a part in their joy from that joyful time ; and, St. Austin thinks, for another reason also by him assigned, for the joyous signification of our eternal rest by that day of rest, and of the rest of our flesh in hope after death, as Christ's did that day rest.

5thly. I have myself above noted to you, that fasting is not the principle, but an annex (yet annexed by the advice of God's Spirit) ; in the words of my text, ἐπιβλημα ἐπιβαλλόμενον, an additament, a piece of a new garment to make up and help the defect of our infirmity, in due place, time, and measure ; *Quod Deo non pro justitiâ, sed cum justitiâ offerimus*^e.

6thly. I have in this discourse shewn the necessary conjunction of prayers with our fastings, as in the context of my text they are by the objectors themselves connected, Why do John's disciples fast often and make supplications?—I have shewed you this new wine of fasting now by long continuance in the Christian Church to be waxen old ; so that now the bottles that are broken and fly rather than they will contain this good wine, do but pretend either more weakness or

^e J. Pomer. [not found.]

239 tenderness of conscience than they have or for the time ought to have; or more perfection and strength than they have in them or thus are likely to have; as if they needed it not. Their impotent refusal is not now from the newness of the wine, nor always from the oldness of the bottles, but from the cunning simulation of some impostors, who take with them for pretence, according to the crafty wile of the Gibeonites, wine bottles old and rent and bound up, old garments upon them, and clouted shoes upon their feet; crying out, Weak and tender consciences; and so desire to make a cunning league with the Church: τοῦτο δὲ οὐ παρὰ τὸν οἶνον συμβαίνει, “this comes not from the nature of the wine,” saith Theophylact upon my text; and I may say, οὐδὲ παρὰ τὸ καινὸν, nor from the oldness of the bottles, ἀλλὰ παρὰ τὴν ἀκαιρίαν, as then in our Saviour’s instance at that time, and now παρὰ τὸ σχίσμα, from the schism, which is resolved by any arts to make itself worse; it is not from the weakness or tenderness, but the stiffness and hardness of the neck, that shakes the yoke to cast it off. They cannot submit to the two words of our Lord’s command of this duty in my text, first, βλητέον, this new wine “must be put up” where it must be preserved: secondly, νηστεύουσιν, in those days “they shall fast.” They are angry at the stewards or governors of the house of God, who are by their office especially to take care, and do take care, of our Saviour’s good will and pleasure in His ἀμφοτέρα συντηροῦνται, that “both be preserved;” the duty of fasting, 240 and the vessels of honour that should contain this precious liquor, of which our Lord takes this care. These are not the men, it seems, of whom our Lord in my text foretells, νηστεύουσιν, “they will fast.” I have declared at large, even of the seven first ages of the Church, when the wine was newer than now it is,—and of the following ages, the opposers of this fast of Lent not only confess their observance of it, but complain of their diligence therein,—I have declared, I say, that the custom of the Bride herself i.e. the Catholic Church of Christ, in this time of her preparation of herself to be brought to the consummate nuptials of the Lamb, hath ever observed this Paschal fast of Lent. Ἐν ἐκείναις ταῖς ἡμέραις, “in those days;” which what they are, I have not given you mine own sense, but have, as we are bid, enquired of the former days,

and prepared myself and you to the search of our Fathers,—as we are directed Job viii. 8,—for that both we and our opponents are but of yesterday. “The days will come,” said Christ; are they already come, or are they not come, which Christ said should come? and if not yet come, who can shew us with any colour that ever they shall come? but if they are come, they are to be found in the Church’s practice surely through fifteen ages. The taking away of the Bridegroom once for the sins of the whole world, is certainly not now to come. And do not almost all the testimonies by me produced found and settle the Paschal fast on that basis, of the annual, solemn memory of Christ’s death and passion, the 241 Bridegroom’s taking away, so precious to His Bride, the Church?

† But perhaps we should not thus expostulate with the forwardness appearing in many,—I speak of the many late sects of this lately most unhappy nation,—for Theophilus the renowned patriarch of Alexandria in his first Paschal Epistle hath foretold as much, when speaking of this Paschal fast, as above^g, *provocantur homines cum Ecclesiâ primitivorum Domini passionis festa celebrare*, “men are invited to keep the celebrity of the Lord’s passion with the Church of the primitive saints,” he adds, *non est, non est hæreticorum ulla solennitas*, “it is not,” saith he, “it is not the guise of heretics to keep any of the Church’s solemnities.” There is therefore one part of

Luke 5. 30.

the context of my text which I do not pretend ever to be able to satisfy, καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, (Χριστοῦ,) λέγοντες, διὰ τί

† St. Austin, lib. iv. de Baptismo, cont. Donatist. c. 23. [vol. ix. col. 140.] Whatsoever observance was not first instituted by any plenary Council (as this was not; let any one go about to shew it, if they think it was or can be shewn) yet observed constantly by the whole Catholic Church, came at first from the Apostles, in St. Austin’s judgment, [vid. p. 48. sup.]; Sicuti, saith he, quod Domini passio et resurrectio et ascensio in cœlum, et adventus de cœlo Spiritus sancti anniversaria solennitate celebrantur: et siquid aliud tale occurrit, quod servatur ab universâ quacunque se diffundit Ecclesiâ; “as that the passion of the Lord, His resur-

rection and ascension, and the coming of the Holy Ghost from heaven, are celebrated by an anniversary solemnity; and if there occur any other such thing, saith he, which is observed by the universal Church, wheresoever it is diffused;” [vid. p. 102. sup.] siquid horum tota per orbem frequentat Ecclesia; nam hoc quin ita faciendum sit disputare, insolentissimæ insanix est; “if any of these things the Church, the whole Church through the world, doth frequent the use of, viz. through the many ages of it, to dispute against the doing of that is the part of most insolent madness.”

g [Vid. p. 40. sup.]

&c. διὰ τῶν &c., “and the Pharisees murmured against the disciples of Christ.” It were enough for the Jews this to oppose;—but though there was no such Paschal fast before the Pasch of the Jews, yet for all that we know there was authority sufficient in and under the New Testament to add this observance; our Lord calls it ἐπίβλημα ἱματίου καινοῦ, 242 “an additament of a new garment.” I have shewed you the substance and circumstance of the duty here prescribed; I have given you an account of the fasting of John, and his disciples; of Christ our Lord, and His disciples; of the Scribes and Pharisees also, with their disciples; which are all the persons that entered the drame of this text: I have cautioned you μὴ ὁμοίως Φαρισαίοις, that we fast not in hypocrisy like unto the Pharisees; but I know none excused from the duty itself, but such only whom those words of Christ may in some sense reach, οὐ δύνανται νηστεύειν, “they cannot fast.” Of all other good Christians He hath said, “in those days they shall fast, they will fast.” He said it, I say, who both could command them what should be their duty to do, and could foresee what faithfully and certainly they would do. Those days what they were, they could know: what they took themselves to be commanded to do, and by whom, and on what days, and what they have done, ye have heard. That this precious new wine, even for the more precious old wine’s sake, may not be poured out, spilt, or lost; for that cause I have made this profusion of sand and labour: that no vessels old or new may perish, is my heart’s desire and prayer.

THE
APPENDIX.



CHAPTER I.

OF THE CHURCH'S FASTS IN GENERAL.

As Almighty God in the beginning created man to glorify and serve Him, both in his body, with the bodily appetites and senses thereof, and in his spirit, with its intellectual knowledge and will, both which are God's, and man soon departed from God in his first fall by a rebellion in both those, breaking His first express command, both to gratify his own bodily appetite and sense, and his inordinate desire of being made wise to know good and evil ; as it is written, Gen. iii. 6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat:" and as in men's personal acquired corruptions men farther depart from God, by pleasing, obeying, and fulfilling both the lusts of their flesh lusting against the Spirit of God, and the vanity of their own blinded, fleshly, and corrupt minds, therethrough both bearing enmity with God by their carnality or law in their members, leading them captive to the law of sin, so as that they obey it in the lusts thereof, and also alienated and enemies in their mind by wicked works: Col. 1. 21. so in our returning unto our heavenly Father, we cannot
434 hope for reconciliation or peace with Him, but by being renewed both in the spirit of our minds by a new and contrite heart and spirit, and also by the mortification and subduing of our flesh, crucifying it with the sensuality, affections, and lusts thereof. Agreeable hereto the holy Church of Christ in her begetting and bearing children unto God, hath according to the wisdom taught her from God conjoined together both the earnest preachings of repentance, which is *μετάνοια*, a change of the mind, or renewing of the spirit or inward man, and bodily fastings or mortifications. And be-

1 Cor. 6. 20 ;
ch. 7. 34 ;
Jas. 2. 26.

cause the mind or spirit of man cannot always be in its exaltation, nor continually in its troubled state of contrite sorrowfulness, nor yet the flesh or body bear either continual feasts of fulness, nor, if we speak of the greater sort of Christian people, perpetual fastings and severities; therefore the Church, the common Mother of us all, hath, as she hath been taught by the Holy Ghost, in all ages prescribed to her children set times of feasts and fastings. Of her fasts we are now farther to entreat.

Fasting or *νηστεία*, as it is commonly contra-distinguished 2Cor.11.27. from λιμός, hunger,—ἐν λιμῷ καὶ δίψει, ἐν νηστεαῖς πολλά-
ch. 6. 4, 5. κeis, “in hunger and thirst, in fastings often;” and, ἐν ἀνάγκαις, ἐν στενοχωρίαις,—ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστεαῖς, “in necessities and distresses,—in labours, in watchings, in fastings,”—in this acception of the word, fasting is a voluntary denying ourselves our wonted lawful refections and pleasures of the body. But yet neither are all fasts religious fasts, nor all religious fasts ecclesiastical or the Church’s fasts. Religious fasting is a voluntary denying ourselves as to some measure of time, quantity, or quality, or rather all these together, our wonted lawful bodily refections and pleasures, and other worldly delights, for better humiliation of the soul, and mortification and subduing of the flesh to the spirit, toward the obtaining mercy and favour from God in some evil deprecated, or some spiritual or temporal good thing sought. But these religious fasts are either private, of private Christians’ devotion, or the joint public fasts of the Church. Again, those religious private fasts are either such as particular Christians indict to themselves for the ends above-mentioned, or such as to particular persons are either enjoined from their bishop, or advised and directed them by the priest upon their private confession. Those fasts which they indict and choose unto themselves are either such as by the bond of a vow or promise to God they have bound upon their soul, or other- 435
wise such as they purpose and perform in all freedom. Every vow and every binding oath to afflict the soul, if they were in their own power, and the thing in their power, and they have not vowed to God a sacrifice of robbery, *de rapinā holocaustum*, depriving of strength and health their bodies, which are not their own but made for God’s service, shall bind over the

soul and body to danger of God's judgment if not performed. Num. 30. 2, 13; Eccles. 5. 4—6.
 An ecclesiastical fast, or fast of the Church, is such religious fasting as above described, wherein the public congregation, as many as conveniently can, doth join; which, as all other agreeing or gathering together of more Christians in the name of Christ touching any matter, hath a more special promise of prevailing with Almighty God. *Excellentioris tamen est actionis* Mat. 18. 19, 20.
 saith Leo^a, *sacrationisque virtutis [jejunium, &c.] cum in unum propositum piæ plebis corda concurrunt: ut ille [diabolus] cui sanctificatio nostra supplicium est, non solum a parte, sed etiam a soliditate superetur*; "it is yet a work of more excellent performance and of more sacred force," viz. fasting, &c. "when the hearts of godly people concur and meet in one for that holy purpose; that the devil, to whom our sanctification is a punishment, may be vanquished not only by a particular, but by the whole body of the people;" who prevail more when both more spiritual duties meet together in each person, as repentance and faith, prayer, fasting, and alms, and the whole number of Christian people meet in one, each armed with all those pieces of armour.

CHAPTER II.

THE DISTRIBUTION OF THE FASTS OF THE CHURCH INTO THEIR SEVERAL KINDS, IN RESPECT OF THEIR INSTITUTION.

THESE fasts of the Church, if we consider their institution and original, are either such as were at first derived to her from the authority of the Apostles of the Lord, the first 436 teachers of the Church under Christ; or in after time from her bishops, the successors of those Apostles, who did, while the Church had yet no Christian kings or queens, her nursing fathers or nursing mothers, indict such fasts, either fixed or occasional; or, when God had given to the Church kings to be her nursing fathers, proclaimed from the authority, piety, and devotion of Christian kings and magistrates, as by the kings of Israel in the Old Testament. But before such were as yet given to the Church, in the primitive ages of the Church, that the Bishop wanted not power to enjoin such

^a Serm. vii. de Jejunio decimi mensis, [p. 11.]

fasts, is evident from the testimony of Tertullian of the usage and manner of the Church in his time; who then being angry with the Church that she denied unto Montanus, the new prophet or paraclete by him newly acknowledged, what yet they granted to their bishops, he thus beareth witness to the truth of the Church's so ancient practice^b; *Quale est autem ut tuo arbitrio permittas quod imperio Dei* [sc. per Montanum prophetam ejus] *non das?*—*Bene autem quod et episcopi universæ plebi mandare jejunia assolent; non dico de industriâ stipium conferendarum, ut vestræ capturæ est; sed interdum et ex aliqua solitudinis ecclesiasticæ causa. Itaque si et ex hominis edicto et in unum omnes ταπεινοφρόνησιν agitis, quomodo in nobis, &c.* “But how is it that you permit that to your own pleasure, which you yield not to the command of God,” viz. by His prophet Montanus?—“But it is well that even your bishops are wont to enjoin fasts to all the people, that I say not now how that is done on the purpose for making collections of advantage to themselves, as it is a common craft with you,” so did he slanderously calumniate the charitable collections for the poor on fasting days; “but sometimes also from some cause of care and solicitude of the Church's occasions moving them thereto. If therefore even from a man's edict you all meet together in a joint humiliation, how is it in us,” &c. As these were occasional, so other fixed set and annual fasts there were by the agreement of bishops introduced, at least into some parts of the Church; as the fasts of the Rogation days^c, begun at first from Mamertus bishop of Vienna, about the year 490, and accepted soon after by most bishops and Churches of the West, but, as is probable, at first some while before Easter (and not after) as a stricter time of fasting within some of the forty days of ab-487 stinence. Other such set and annual fasts introduced by such agreement of bishops as was allowed by the good will and pleasure of their princes, were those *anteferiales vigilie*, the eves before certain feasts or holy-days, which, upon inconvenience found in the more ancient night-service and watches

^b Lib. de Jejuniis, cap. 13. [p. 551.]

^c Of these Rogation days you may see Sidonius, lib. v. Epist. 14. [p. 509.] and lib. vii. Epist. 1. [p. 518.] Concil. Aurelian. c. 27. [vol. ii. col. 1011.] as it

is in Gratian. c. Rogationes. De Consecrat. Distinct. 3. [col. 2139, 2140.] and the Author of the 174th Sermon de Tempore in St. Austin, [vol. v. Append. col. 299.]

by reason of the wickedness of later times, were by the Church's wisdom converted, first in the Council of Eliberis, from proper vigils into *semiplena jejunia* or lesser fasts. Of these eves kept as fasts the first mention that I meet with is in St. Gregory Nazianzen^d, in his oration upon the festival day of St. Cyprian, where he wills the people to bring to Church with them on the morning of that holy-day σώματος κένωσιν, ψυχῆς ἀνάβασιν, καὶ θ' ἐξ., καὶ αἱ παρθένοι ἀσάρκιδαν, "emptiness of the body," viz. from the eve's fast, "the elevation of their souls, and virgins the contempt of their flesh." Next Innocentius III.^e, *omnium Apostolorum vigiliæ sunt in observatione jejunii celebrandæ, præter vigiliæ Apostolorum Philippi et Jacobi, et B. Joannis Evangelistæ;—sanctorum quoque vigiliæ, &c.* ; "the vigils of all the Apostles are to be celebrated with the observance of fasting, except the vigils of St. Philip and St. James," because it always falls within the fifty days of the Church's solemn rejoicing, "and of St. John the Evangelist," because always with Christmas and St. Stephen's day next before it; "the eves of saints' days also fasts," &c. These were brought in in imitation of the one more ancient and most solemn vigil of the eve before Easter, τὸ ἅγιον καὶ μέγα σάββατον in imitation whereof also the Churches of Spain first of all—for where is it to be read of before the Council of Eliberis in Spain, Can. 26.^f?—and afterward the Roman and others converted the every week's vigil of the Lord's day, viz. Saturday—as Leo often witnesseth in his sermon, that Saturday was observed in his time as a vigil only, and not a fast—into a weekly fasting-day, in the place of the Wednesday or fourth day of the week, which from the beginning had been that.

But our main purpose is to inquire of such of the Church's fasts as were in their original apostolical, and from the beginning of universal practice; they are of two sorts, either such as were delivered to the Church by tradition of precept as from the Apostles, or by tradition of counsel and recommendation only from the Apostles to the free devotion of Christians.

Those of tradition of Precept first, whether for some deter-

^d [Orat. xxiv. § 18. vol. i. p. 449.]

[vol. ii. p. 770.]

^e Ad Episcopum Braccarensem,

^f [Vol. i. col. 253.]

mined time of the year, as the Paschal fast of Lent, the 438
spring-fast next before the feast of Easter, which Easter was
celebrated *annuo circulo in mense primo*, saith Tertullian^s; *κατὰ*
τὴν ἐαρινὴν ἰσημερίαν, as others witness, “annually in the
first month—close upon the vernal equinox,” and so much
only, “the spring fast,” by Lent fast is signified: or other
oft recurring fasts, for the substance from the Apostles to
be observed constantly, though without a time determined by
them; as the fasts of the Church before her public solemn
ordinations, though for the times of the year wherein both
those fasts and ordinations should be kept the Church was
left to determine herself; which she hath wisely distributed
into four seasons of the year, so sanctifying to herself both
her hopes and partakings of the fruits of the earth, and more
principally her spiritual labourers sent forth into Christ’s
harvest. Of such solemn calling on God preparatory to or-
dination we have the example, first of Christ our Lord Him-

Luke 6. 12,
13.

self in the Gospel; where we read that in the eve or vigil
before the day which He designed for choosing out of His
disciples twelve, which He would name Apostles, *ἦν διανυκ-*
τερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ “and it came to pass in
those days, that He went out into a mountain to pray, and
continued all night in prayer to God. And when it was day
He called unto Him His disciples; and of them He chose
twelve, whom also He named Apostles.”—This grand ex-
ample of the Lord the Apostles of the Lord also are recorded

Acts 14. 23.

in Holy Scripture to have followed; “And when they,” the
Apostles Barnabas and Paul, “had ordained them elders in
every Church, and had prayed with fastings, they commended
them to the Lord,” viz. *μετὰ νηστειῶν*, with fastings plurally,
not *νηστείας* only; “having so prayed and fasted before the
ordination,” as the words may well be understood. The same
was also practised by the prophets and teachers of the Church

Acts 13. 1-
3.

at Antioch before that, “Then having fasted and prayed,
and having laid on their hands, they sent them away.”—If
now the Church shall witness that she hath also received this
order of fasting before her ordinations from the Apostles and
their times, the very examples but now alleged above may
render it not difficult for us to believe it. Leo the first and

Great, Serm. ii. de Jejun. Pent^h. *Dubitandum non est, dilectissimi, omnem observantiam christianam eruditionis esse divinæ, et quicquid ab Ecclesiâ in consuetudinem est devotionis receptum, de traditione apostolicâ et de sancti Spiritûs prodire*
 439 *doctrinâ.—Manifestissime patet inter cætera Dei munera jejuniorum quoque gratiam, quæ hodiernam festivitatem indivisa subsequitur, tunc fuisse donatum.—*¹*Ideo, dilectissimi, secundum eruditionem Spiritûs sancti per quem ecclesiæ Dei omnium virtutum collata sunt dona, suscipiamus alacri fide solenne jejunium; “it is not to be doubted, most beloved, but that all the Church’s observance is of God’s teaching, and whatever hath been received by the Church” viz. universal “into the custom” viz. constant and perpetual “of her devotion, cometh from tradition apostolical and from the teaching of the Holy Ghost.—It most evidently appears, that amongst the rest of the gifts of God the grace also of fastings, which immediately followeth this present festivity” viz. of Pentecost, as doth the second Ember week in the year “was then” viz. at the sending down of the Holy Ghost upon the Apostles “given to the Church.—Therefore my dearly beloved, according to the teaching of the Holy Ghost, by whom the gifts of all virtues are conferred upon the Church of God, let us undertake with cheerful faith the solemn fast.”* And again, Serm. iv.^k upon the fast of the same Ember week; *Inter omnia, dilectissimi, apostolicæ instituta doctrinæ quæ ex divinæ institutionis fonte manârunt, dubium non est, influente in Ecclesiæ principes Spiritu sancto hanc primum ab eis observantiam fuisse conceptam, ut sancti observatione jejunii omnium virtutum regulas inchoarent; “amongst all the institutes of apostolical teaching which have flowed forth from the fountain of Divine institution, there is no doubt, O most beloved, but that this observance was first conceived by those princes of the Church, the Holy Ghost influencing them, that they should begin the regulations of all virtues with the observation of holy fasting.”* And in his seventh Sermon on the fast of the tenth month, another of the Ember weeks, he thus speaketh^l; *Præsidia militiæ Christianæ [sc. jejunia, &c.], dilectissimi, sanctificandis mentibus nostris atque cor-*

^h [P. 77.]^l [P. 78.]^k [Ubi sup.]¹ [P. 11.]

*poribus divinitus instituta, ideo cum dierum temporumque cur-
riculis sine cessatione reparantur, ut infirmitatum nostrarum
ipsa nos medicina commoneat; “these guards of our Chris-
tian warfare” viz. fastings, &c., as he spake of the fast of the
Ember week, “were instituted of God for the sanctifying
our minds and bodies; therefore are they renewed inces-
santly with the course of days and times, that the medicine
itself” recurring “may admonish us of our infirmities.” So
in the eighth Sermon^m, *Hujus observantiæ utilitas, dilectis-
simi, in ecclesiasticis præcipue est constituta jejuniis, quæ ex* 440
*doctrinâ sancti Spiritus ita per totius anni circulum distri-
buta sunt, ut lex abstinentiæ omnibus sit ascripta temporibus :*
*siquidem jejunium vernum in Quadragesimâ, æstivum in Pente-
coste, autumnale in mense septimo, hyemale autem in hoc, qui
est decimus, celebramus; “the utility of this observance, my be-
loved, is especially seated in ecclesiastical fasts, which by the
teaching of the Holy Ghost are so distributed through the circle
of the whole year that there is a law of abstinence affixed to
all the four seasons; forsomuch as the spring fast we keep in
Lent, the summer fast in Whitsun week, the autumn fast in the
month of September, the winter fast in this month of Decem-
ber;” so that punctually the same four Ember weeks or fasts,
and also the following solemn ordinations, are in those four
self-same seasons and appointed times in this Church of Eng-
land, which were in the Church more than twelve hundred
years since. In the same place he adds of those fasts before
the ordinations, *intelligentes divinis nihil vacuum esse præ-
ceptis*, “understanding that nothing” viz. of such things “is
left devoid of the Divine precepts.” But, as I above yielded,
though the Church be guided always by the Spirit of God in
some sense, yet the affixing of those fasts and ordinations to
those determinate times, may be thought, was not of apo-
stolical tradition, as the fasts to be before the ordinations
were; for after all this said by Leo, we shall find him also
confess as much as in his fifth Sermon de Jejun. decimi
mensisⁿ: *Huic autem operi, dilectissimi, cum omnia opportuna
sint tempora, hoc nunc præcipue aptum est atque conveniens,*
*in quo S. Patres nostri divinitus inspirati decimi mensis sanxêre
jejunium, ut omnium fructuum collectione conclusa rationabilis***

^m [P. 12.]ⁿ [P. 9.]

Deo abstinentia dicaretur; “for this work, my beloved, as all times are opportune, so is this most agreeable and fit; in which our holy Fathers inspired from God have decreed the fast of the tenth month to be, that the gathering of all the fruits being concluded, a reasonable abstinence” by us “should be dedicated to God.” Before Leo the Great’s time, Athanasius the Great in his apology for his flight^o mentions how the people in the week after the holy Pentecost, having finished their fasts, went to pray, &c.

We proceed now to such fasts of tradition apostolical as are by tradition of Counsel only and recommendation, not of precept: such as are, first, those which were ever in the Christian Church from the Apostles’ times, the stations of the fourth and sixth day of the week, Wednesdays and Fridays; wont to be fasted unto the ninth hour, our three o’clock in the afternoon, after the example of Cornelius’s fast; called *stationum semiplena jejunia*: and secondly, such is some degree of the extent of the fast of Lent, as the abstinence to be continued throughout forty days; the proper fast of somewhat like the measure of three weeks, in imitation of Daniel’s fast; the stricter and more rigorous fast of all the six days in the last great week: all which seems to have been ever in the Church from the Apostles’ times as tradition apostolical, but *ex arbitrio, non ex præcepto Apostolorum præstanda*, as shall be shewn in the seventh chapter. Here we will speak of the former, the stations of the fourth and sixth days of the week; for which (omitting that of Ignatius *ad Philippenses*^p.) I first allege the Church’s practice in Tertullian’s time, which he, contending with her, witnesseth, and takes as a thing confessed by her to argue from^q; *Ecce enim convenio vos et præter Pascha jejunantes, citra illos dies quibus ablati sunt sponsus, et stationum semijejunia interponentes, et vero interdum pane et aqua victitantes, ut cuique visum est. Denique respondetis, hæc ex arbitrio agenda, non ex imperio.* And^r, *Æque stationes nostras, ut indignas, quasdam vero et in serum constitutas, novitatis nomine incusant, hoc quoque munus et ex arbitrio obeundum esse dicentes, et non ultra nonam detinendum [viz. publice in Ecclesiâ] de suo scilicet more.—Non quasi respuamus nonam,*

^p [Vol. i. p. 323.]

^o [§ 13. vol. ii. p. 119.]

^q Lib. de Jejuniis, c. 13. [p. 551.]

^r Cap. 10. [p. 549.]

cui et quarta sabbati et sexta plurimum fungimur.—Venit enim [horæ nonæ observatio] de exitu Domini.—Itaque in eam usque horam celebranda pressura est, in qua a sexta contenebratus orbis defuncto Domino lugubre fecit officium, ut tunc et nos revertamur ad jucunditatem, cum et mundus recepit claritatem.

And^s, Quæ et ipsæ [stationes] suos quidem dies habeant quartæ feriæ et sextæ, passive tamen currant, neque sub lege præcepti.

From which witness we observe these confessed truths; first, that both the Church and the Montanists did then, and had before observed these stations of the fourth and sixth day; secondly, that the Church answered so to his accusation of her, That those stations she did indeed and would still recommend to her children, but *ex arbitrio, non ex imperio agenda, ut passive currentia, non ut sub lege præcepti*, as matter of counsel, not of precept, which they that do not observe, sin not, but they do better that observe; and therefore she ac-⁴⁴²cused Tertullian and the Montanists of novelty, for enjoining them by precept, as well as for producing them to the evening beyond the three o'clock in the afternoon, as by tradition they both had received; thirdly, that her days of public fasts were constituted and prescribed unto her already by God in the Gospel, viz. these in which the Bridegroom was taken away, *et hos esse jam solos legitimos jejuniorum Christianorum [dies]^t*; that Tertullian objected to the Church, that she, who stood upon it that she had received those and no other days of fasts from the Apostles, but those only “on which the Bridegroom was taken away,”—for the Church had replied^u, *Apostolos nullum aliud imponentes jugum certorum et in commune omnibus obeundorum jejuniorum*,—that she yet observed those stations which Tertullian thought in no sense were the days on which the Bridegroom was taken away; when yet both the days themselves did, and the hour of breaking up the fast did, in Tertullian’s own acknowledgment, derive its observation from the Bridegroom’s taking away; for so are his words^x, “Not as if we refuse the ninth hour; for the observation of that hour comes from the Lord’s departure out of the world, or giving up of the ghost. Therefore they were in sadness till that hour, and then did partake of the refection; as the

^s Cap. 2. [p. 545.]

^t [P. 544.]

^u Cap. 2. [p. 545.]

^x Cap. 10. [p. 549.]

world was in darkness from the sixth hour to the ninth, and then light returned." Not many years after Tertullian, Clement of Alexandria in his seventh book of Stromata^y thus speaketh, οἶδεν αὐτὸς καὶ τῆς νηστείας τὰ αἰνίγματα τῶν ἡμερῶν τούτων, τῆς τετράδος, καὶ τῆς παρασκευῆς λέγω· ἐπιφημίζονται γὰρ, ἡ μὲν Ἑρμοῦ, ἡ δὲ Ἀφροδίτης· "he knows the mysteries also of the fasts of these days, of the fourth day of the week, and of the day before the sabbath, which are called Wednesday and Friday:" now the riddle or mysteries of those days which he mentions is but the reference to the Bridegroom's taking away, as St. Augustine and Epiphanius will anon tell us; and so αἰνίγματα τετράδος καὶ παρασκευῆς is in the same sense spoken as St. Ambrose^z above calls the days of Lent, *dies mysticos*, "days of mystical meaning." Soon after Clement, Origen^a, *Nec hoc tamen ideo dicimus, ut abstinentiæ Christianæ fræna laxemus; habemus enim Quadragesimæ dies jejuniis consecratos; habemus quartam et sextam septimanæ dies quibus solemniter jejunamus*; "we have" saith he "after the forty days' fast of Lent, the fourth
443 and sixth days of the week, on which we solemnly fast;" and those he recounts not as prescribed by this or that Church, or of this or that age, but as part of the "christian abstinence." Then Peter also the archbishop of Alexandria in his fifteenth canon^b, ratified by the sixth General Council^c, thus declareth the Church's fast: Οὐκ ἐγκαλέσει τις ἡμῖν παρατηρουμένοις τετράδα καὶ παρασκευὴν, ἐν αἷς καὶ νηστένειν ἡμῖν κατὰ παράδοσιν εὐλόγως προσετέτακτο· τὴν μὲν γὰρ τετράδα διὰ τὸ γενόμενον συμβούλιον ὑπὸ τῶν Ἰουδαίων ἐπὶ τῇ προδοσίᾳ τοῦ Κυρίου, καὶ θ' ἐξ.; "nor can any accuse us for observing the fourth and sixth day of the week, in which we had been with great reason commanded to fast, according to tradition; on the fourth day, by reason of the council held by the Jews for the betraying of the Lord," &c. What tradition, what command he means, you shall now hear; the tradition, Epiphanius^d will tell us, was from the Apostles; and the command from the successors of the Apostles, the sixty-first canon apo-

^y [P. 744. B.]

^z [Vid. p. 38. sup.]

^a Hom. x. in Lev. xvi. [vol. ii. p. 246.]

^b [P. 107.]

^c [Can. ii. vol. iii. col. 1660.]

^d [Expos. Fid. c. 22. vol. i. p. 1104.]

stolic^e, made by primitive bishops, the early successors of the Apostles, doth witness, εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ἀναγνώστης, ἢ ψάλτης, τὴν ἁγίαν τεσσαρακοστὴν οὐ νηστεύει, ἢ τετράδα, ἢ παρασκευὴν, καθαιρεῖσθω· ἐκτὸς εἰ μὴ δι' ἀσθένειαν σωματικὴν ἐμποδίζοιτο· ἐὰν δὲ λαϊκὸς ᾖ, ἀφοριζέσθω· “if any bishop, priest, or deacon, any reader, or singer fast not the holy Lent, or fast not the fourth or sixth day of the week, let him be deprived, except he were hindered by weakness of body: and if a laic, let him be separated;” a canon, which might concern their times only. Now whence the tradition of those days came, we shall hear from Epiphanius^f, τετράδι δὲ, καὶ ἐν προσαββάτῳ, ἐν νηστείᾳ ἕως ὥρας ἐνάτης—καὶ παρέδωκαν οἱ Ἀπόστολοι ἐν ταύταις νηστείας ἐπιτελεῖσθαι, πληρουμένου τοῦ ῥητοῦ, ὅτι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις· “on the Wednesday and eve of Saturday we are in fasting unto the ninth hour;—and the Apostles have delivered that on these days fasts be performed, and that which is written be fulfilled, ‘that when the Bridegroom shall be taken from them, then shall they fast in those days,’” and^g, τίνι δὲ οὐ συμπεφώνηται ἐν πᾶσι κλίμασι τῆς οἰκουμένης, ὅτι τετρὰς καὶ προσάββατον νηστεία ἐστὶν ἐν τῇ Ἐκκλησίᾳ ὠρισμένη^h; “Who is there that doth not confess⁴⁴⁴ and agree, in all the climates of the world, that the fourth day and the eve of Saturday is a defined fast in the Church?” Only, saith he elsewhereⁱ, οὐκ ἐν τῇ ἡμέρᾳ τῶν ἐπιφανίων, ὅτε ἐγεννήθη ἐν σαρκὶ ὁ Κύριος, ἔξεστι νηστεύσαι, κἂν τε περιτύχῃ τετρὰς, ἢ προσάββατον· “in the day of the manifestation of Christ in the flesh, when the Lord was born, it is not lawful to fast, though it fall out on the fourth or sixth day of the week.” St. Hierome shall be our next witness in his preface upon the rule of St. Pachomius^k: *Bis in hebdomadā,*

^e [P. 451.]

^f De Expositione Fidei, c. 22. [vid. p. præced.]

^g Hæres. 75. [vol. i. p. 910.]

^h Sequitur ibid. παρείληφε δὲ ἡ ἐκκλησία, καὶ ἐν ὅλῳ τῷ κόσμῳ συμπεφώνηται· ἐν τῇ αὐτῇ ἁγίᾳ καθολικῇ Ἐκκλησίᾳ, φημὶ δὲ τετράδι καὶ προσάββάτῳ ἕως ὥρας ἐνάτης, δίχα μόνης τῆς Πεντηκοστὸς ὅλης τῶν πεντήκοντα ἡμερῶν.

ἐνάτης· ἐπειδὴ περ ἐπιφωσκούση τετράδι συνελήφθη ὁ Κύριος, καὶ τῷ προσάββάτῳ ἐσταυρώθη· et ibid. καὶ δι' ὅλου μὲν τοῦ ἔτους ἡ νηστεία φυλάττεται ἐν τῇ αὐτῇ ἁγίᾳ καθολικῇ Ἐκκλησίᾳ, φημὶ δὲ τετράδι καὶ προσάββάτῳ ἕως ὥρας ἐνάτης, δίχα μόνης τῆς Πεντηκοστὸς ὅλης τῶν πεντήκοντα ἡμερῶν.

ⁱ In the end of his third book of Hæres. [Expos. Fid. c. 22. vol. i. p. 1105.]

^k [Vol. iv. pt. 2. p. 810. Ed. Ben. Not given in Victor.]

die quartâ et sextâ sabbati, ab omnibus jejunatur, exceptâ Pentecoste; “the fast is observed by all twice in the week, on the fourth and sixth day thereof, except within the solemn fifty days:” their exceptions both are to be put together. The same ground of the fast with Epiphanius, St. Austin gives us¹, *Cur autem quartâ et sextâ [feriâ] maxime jejUNET Ecclesia, illa ratio reddi videtur, quod considerato Evangelio, ipsâ quartâ sabbati, quam vulgo quartam feriam vocant, consilium reperiuntur ad occidendum Dominum fecisse Judæi;—deinde traditus est eâ nocte quæ jam ad sextam sabbati, qui dies passionis ejus manifestus est, pertinebat*; “now why the Church especially fasts on the fourth and sixth days of the week, that reason seems to be rendered, that the Gospel being considered, on the fourth day of the week the Jews are found to have held a council for the slaying of the Lord,—Who was afterwards delivered up on that night which belongs to the sixth day of the week, which manifestly was the day of His passion;” *παρέδωκαν Ἀπόστολοι*, saith Epiphanius; *ratio reddi videtur considerato Evangelio*, saith St. Austin.—^mThese are the several fasts of the Church according to their several originals and institutions.

CHAPTER III.

OF THE SEVERAL FASTS OF THE CHURCH, OR ALSO OTHER RELIGIOUS FASTS,
AS TO THEIR MEASURE OF TIME.

THE extension of the fast, as to the persons performing it, was either a fast of the whole Catholic Church, as it were at one time performed by all Christian people; or particular fasts of particular Churches; or individual fasts of single persons; but the extension of fasts as to the time, forso much as the flesh which needeth that medicine is not able to bear it continued perpetually or for a very long time, if we speak of the or-

¹ Epist. xxxvi. ad Casulanum, [§ 30. vol. ii. col. 80.]

^m Apollonius apud Gratianum De Consecr. Distinct. iii. cap. 16. [col. 2143.] *Jejunia vero legitima, i. e. quartâ et sextâ feriâ, non sunt solvenda, nisi grandis aliqua necessitas fuerit: quia quartâ feriâ Judas de traditione*

Domini cogitaverit, et feriâ sextâ crucifixus est Salvator.

The two weekly days of the Jews were the second and fifth; of the Manichees were the first and second; of the Christians were the fourth and sixth days of the week.

dinary strength of Christians, hath been in divers proportions bounded out.

There is first the *semijejunium stationum*, as Tertullian calls itⁿ, Cornelius's fast till three o'clock in the afternoon; such is called in Typico St. Sabæ^o *νηστεία τῆς ἐνάτης· venit enim horæ nonæ observatio de exitu Domini*, as we heard Tertullian^p grant to the Church but now.

There is secondly a proper, entire fast of one day unto the evening, 2 Sam. i. 12; 1 Sam. vii. 6, and Judges xx. 26; "and all the children of Israel and all the people went up and came into the house of God, and wept, and abode there before the Lord, and fasted that day until the evening, and offered burnt-offerings and peace-offerings before the Lord," according to which pattern the Christian Church in the fasts of Lent, in those days when they fasted until the evening, celebrated their commemorative sacrifice viz. of the holy Eucharist, in the evening, next before their *officium vespertinum*, betwixt three o'clock and six at night; as on the other fasts of their stations which they brake up at three o'clock, they offered up their commemorative sacrifice next also before their evening service, but betwixt the hours of twelve and three. Such was also Daniel's fast, conjoined with supplications, sackcloth and ashes, and continued until the time of the evening oblation; the Angel of God putting this period of the evening to his fast, as an Angel of God did at the ninth hour unto Cornelius's fast. Amongst the set fasts of the Church, certain, especially in Lent, and those also before the Ordinations,⁴⁴⁶ which, as appears by the Sermons of Leo, were wont then to be kept but two days, the fourth and sixth of the week, were then extended unto the evening.

A third sort of fasts, as to the extent of time, is that which the Greeks called *ὑπέρθεσις*, or *superpositio*, when they added to the day the night following also, or at least the time unto the cock-crowing; so holy David, 2 Sam. xii. 16; "he fasted a fast, and went in and lay all night upon the earth;" and as the words of the text may import, *pernoctavit in jejuniis*, as the Syr. and Arab. did read the Hebrew in their copy^q.

ⁿ [P. 551.]

^o [Fol. 48. col. 2, 3.]

^p [P. 549.]

^q *Jejunavit jejuniis in quo et pernoctavit* יָלַן וְיָלַן not as now יָבֵא וְיָלַן.

Dan. 9. 3,
21.

Acts 10.

Fourthly, there is a fast of two days continued, such as it seems was in the Church by some used at their Paschal fast, saith Irenæus, and Dionysius, the two days of the disciples' sorrow when their Master was taken from them; of which, as the Prophet Hosea seems to have given before some intimation, chap. vi. 2, "after two days He will revive us, and the third day He will raise us up and we shall live in His sight; then shall we know," &c. "His going forth is prepared as the morning;" so Tertullian also describeth the Church's more instant exercise of fasting on those two days of our Saviour's remaining in death^r; *Cur—jejunis Parasceuen? Quonquam vos etiam sabbatum si quando continuatis, nunquam nisi in Pascha jejunandum, secundum rationem alibi redditam*; but more expressly Dionysius^s, μηδὲ τὰς ἐξ τῶν νηστείων ἡμέρας ἴσως μηδὲ ὁμοίως οἱ πάντες διαμένουσιν, ἀλλ' οἱ μὲν καὶ πάσας [ἐξ] ὑπερτιθέασιν ἄσιτοι διατελοῦντες, οἱ δὲ δύο, [παρασκευὴν καὶ σάββατον,] οἱ δὲ τρεῖς, [τετάρτην, παρασκευὴν, καὶ σάββατον,] οἱ δὲ τέσσαρας. "nor do all keep the six days of the fasts" viz. those of the great week "equally or alike; but some indeed pass them all over continuing without food," either wholly, or on each day to the next cock-crowing; "but others, two," viz. Good Friday, and Easter eve; "again others three," the Wednesday, Friday, and Saturday; "and others four," adding Thursday. The two or three days' fast we meet with in St. Hierome in his fifteenth Epistle, of Asella a very holy virgin^t, *Cum per omnem annum jugi jejunio pasceretur, biduo triduoque sic permanens, tum vero in Quadragesimâ navigii sui vela tendebat*; "as in all her life she almost continually fasted, abiding so sometimes two, sometimes three days' fasting; so especially in Lent," &c.

Fifthly, a three days' fast in Old and New Testament is renowned, Esther iv. 16, 17, "Go, gather together all the Jews 447 which are found in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day; I also and my maidens will fast likewise," &c. "So Mordecai went his way, and did according to all that Esther had commanded him;" such, as is supposed, was also the Ninevites' fast; and such was St. Paul's fast at his conversion, "and he was three Acts 9. 9.

^r Lib. de Jejun. cap. xiv. [p. 552.]

^t Ad Marcellam, [vol. i. p. 120.]

^s [P. 108.]

days without sight, and did neither eat nor drink;" the same fast of three days we have in the history of godly Judas Maccabæus, 2 Mac. xiii. 10—12.—That two days' and this three days' fast is by some religiously also emulated, who not able to continue so long fasting, join together so many several days of fasts, though taking some food each evening.

Sixthly, we often meet with the mention of a five days' fast, and such each week's fast in Lent, as St. Chrysostom for Constantinople and St. Basil for Cæsarea doth witness; besides that which Socrates mentions of the *τρῆις πενθημέρους ἐκ διαλημμάτων*, three five days' fasts with interval of many days betwixt. St. Basil in his first and second Sermons of fasting days, *ἕπειδὴ πέντε ἡμερῶν νηστεία ἡμῖν ποκεκήρυκται*, a fifth fast proclaimed, *καὶ ὡς ἀμυνόμενος τὰς ἡμέρας—τῶν πέντε ἡμερῶν τὴν κραυπάλην προαποτίθεσο*. "lay not in before hand five days' riot, as if you would avenge before hand the days of the fast."

Seventhly, the next honourable fast is that of seven days, as that of the men of Jabesh Gilead for Saul and his sons; they "fasted seven days;" like Joseph's mourning for his father "seven days;" like as Ezekiel also sat with them of the captivity, "and remained astonished amongst them seven days; and it came to pass at the end of the seven days that the word of the Lord came unto" him; so as also Job's three friends having "rent every one his mantle and sprinkled dust upon their heads, sat down with him upon the ground seven days and seven nights, and none spake a word unto him;" yea the Lord said unto Moses of Miriam, "if her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days." This seven days' fast is answered by the Christians' whole week's fast in their great week, except in that the festival day of Easter, yea even every weekly Lord's day, hath a greater privilege of exemption from fasting than the Jewish sabbath then had; our *αἱ ἕξ τῶν νηστειῶν ἡμέραι*, six days of the fasts, mentioned by Dionysius of Alexandria above^v, are to the Christians instead of a seven days' fast; so measured they their *ἀγίαν καὶ μεγάλην ἐβδομάδα* by *τὰς ἕξ τῶν νηστειῶν ἡμέρας*. 448

^v [Vol. ii. p. 13.]
^x [P. 9.]

^v In Epistolâ ad Basilidem, [vid. sup. p. 72.]

Eighthly, Daniel's three weeks' fast was, as I said, divers ways emulated by the Christians in Lent; some after that example amongst the forty days of abstinence more strictly fasting the three weeks next before Easter, excepting the Lord's days, or also two of the Saturdays; some selecting to themselves one and twenty days dispersedly throughout the Lent, as Leo^z mentions the second, the fourth, the sixth of each week; some fifteen days, interpreting the three weeks with their abatement of two in each, Saturday and Sunday. Of this we have Sozomen's testimony^a, "*Ἄλλοι δὲ τρεῖς [ἐβδομάδας ἡμερῶν] σποράδην ἐν ταῖς ἑξ, ἢ ἐπτά, νηστεύουσιν· οἱ δὲ ἅμα τρεῖς πρὸ τῆς ἑορτῆς συνάπτουσιν· οἱ δὲ δύο, ὡς οἱ τὰ Μοντανοῦ φρονοῦντες*" "some others fast three weeks of days here and there selected within the compass of the six or seven weeks' fast of Lent; but others join for their fast three weeks of days together next before the feast of Easter; others fasting two weeks, as the followers of Montanus," besides some others. For so much we may take Socrates's witness also^b, because in this agreeing with others, *οἱ μὲν γὰρ ἐν Ῥώμῃ τρεῖς πρὸ τοῦ Πάσχα ἐβδομάδας πλὴν σαββάτοι καὶ κυριακῆς συνημμένας νηστεύουσιν*—*ἄλλοι πρὸ ἐπτά τῆς ἑορτῆς ἐβδομάδων τῆς νηστείας ἀρχόμενοι, καὶ τρεῖς μόνας πενθημέρους ἐκ διαλημμάτων νηστεύοντες* "some in Rome fast three weeks before Easter conjoined together, excepting the Sabbath and Lord's day in each week," though Leo gives us in his time their three weeks *σποράδην*, viz. every other day, or three days in each of almost seven weeks; "others beginning their fast seven weeks before the feast, fast only three several five days' spaces with a" week's "interval betwixt each;" and this they meant also a three weeks' fast. St. Chrysostom also is a witness beyond exception^c; *ἕθος ἅπασιν ἐρωτᾶν κατὰ τὴν τεσσαρακοστὴν πόσας ἕκαστος ἐβδόμαδας ἐνήστευσε· καὶ ἔστιν ἀκοῦσαι λεγόντων τῶν μὲν ὅτι δύο, τῶν δὲ ὅτι τρεῖς, τῶν δὲ ὅτι πάσας ἐνήστευσαν τὰς ἐβδομάδας* "it is the manner of all to ask touching Lent how many weeks any one kept the fast, and you may hear some say two," viz. beginning their fasts from Passion Sunday, "but some three

^z Serm. de jejun. Quadrages. iv. [p. 39.]

^a Lib. vii. cap. 19. [p. 308.]

^b Lib. v. cap. 22. [p. 286.]

^c In his 16th Homily ad populum Antiochen. [vol. ii. p. 168.]

weeks, and some answering that they have fasted all the weeks ;” all the fifteen, or eighteen, or twenty-one days in emulation of holy Daniel’s fast in some sort or other.

Ninthly, the most renowned number was the forty days’ fast, of which we have entreated at large ; which most did ⁴⁴⁹ aim at, either in strict fasting, as those in Illyricum, and all Greece and Alexandria, as the last-cited author in the same chapter witnesseth, or at least in continual abstinence, though not so long fasting ; as Leo supposes in the Romans in his time, and St. Ambrose in the Christian people at Milan.

Tenthly, all days, but few festival days only excepted ; such ^{ch. 8. ver. 6.} was Judith’s fast, who fasted all the days of her widowhood, except the sabbaths, new moons, feasts, and solemn days, with their eves that then were observed by the house of Israel ; and ^{Luke 2. 37.} some such we may suppose was that other religious widow Anna’s fast in the Gospel.

Eleventhly, a continual uninterrupted fast, though not from all meats, but from all bread of delight, and to a very small proportion ; such was John Baptist’s fast, and many Christian anachorites’.

CHAPTER IV.

HOW THE PASCHAL OR LENT FAST IS, AS HATH BEEN SHEWN,
APOSTOLICAL.

THERE are that bear the world in hand, that the observation of any set and oft-recurring day beside the Lord’s day is superstitious, and contrary to the Gospel’s freedom, and at best but of human tradition. Who requiring of us an express written precept for any such day or days, and having been lately by many of the sectaries convicted as unable to produce any such express written precept of God’s in the New Testament for changing the seventh day of the Old into the first day of the week which we now observe, they have given them occasion to cast off the observance of the first day of the week also. The Church’s interpretation of some texts which are not evident and express precepts, and her witness of the apostolical tradition concerning the same, and the Church’s universal and perpetual practice, all this together they have ⁴⁵⁰ taught the sectaries to be an unsufficient warrant for the determination of any day or days. But we are not afraid to

say, that upon those grounds above said we hold all obliged, as to the determination of the weekly first day for the Church's more public assemblies, so also for an annual, beside the weekly, memorial day of Christ's resurrection, called Pascha or Easter-day; and so our Paschal or Lent fast preceding is not the only observance that needs the Church's interpretation and tradition apostolical. And touching this feast of Easter we desire them to tell us their minds. We shall content ourselves at present, till that feast particularly be denied, to remind them of one only record, even out of their own author Socrates, so often vouched by them against the set feasts and fasts of the Church; whose witness here, where he agrees in express terms with Eusebius^d and Theodoret^e, two sufficient witnesses of themselves, may better be believed, than in what he reports contrary to them, as it happens when the opposers of our fast do vouch him. The record is in Socrates^f, where he tells us, and truly, that in the imperial public letters of Constantine which were sent by him to the Churches in all the provinces throughout the whole empire, the emperor to the Churches thus wrote upon the result of all, or at least the greater part of the bishops invited from all parts, and then assembled in that first and most sacred Œcumenical Council of Nice; and that touching the most holy day of the feast of Easter, *περὶ τῆς τοῦ Πάσχα ἁγιοτάτης ἡμέρας*, "we have received," saith he, "from our Saviour another way of observing Easter, than that of the Jews;" *εἰλήφαμεν γὰρ παρὰ τοῦ Σωτῆρος ἑτέραν ὁδὸν· πρόκειται γὰρ δρόμος τῇ ἱερωτάτῃ ἡμῶν θρησκείᾳ, καὶ νόμιμος, καὶ πρέπων* "for the course of observing Easter which is propounded to our most holy religion, is the legitimate and becoming course," which he calls afterward, *τάξις εὐπρεπής* and above, *ἀληθεστέρα τάξις, ἣν ἐκ πρώτης τοῦ πάθους ἡμέρας ἄχρι τοῦ παρόντος ἐφυλάξαμεν, καὶ ἐπὶ τοὺς μέλλοντας αἰῶνας τὴν τῆς ἐπιτηρήσεως ταύτης συμπλήρωσιν ἐκτείνεσθαι* "the truer order which we," i. e. the Christian Church, "have kept from the first day wherein Christ our Lord who is our pass-over suffered," viz. ever since Christ's very suffering "until this present year; the same observance also to be extended unto

^d Lib. iii. de Vit. Constantin. cap. 17,
18. [p. 586, sqq.]

^e Lib. i. cap. 9. [vol. iv. p. 773.]

^f Lib. i. cap. 6. [p. 33.]

the ages to come," the Passion and Resurrection of our Lord being close together, as it were one season and solemnity, and ⁴⁵¹ coming under the one name of Pascha; therefore also of the principal day of our Paschal fast, nearly preceding the feast of Easter, he proceeds in the same imperial letter to say, *ὁ ἡμέτερος παρέδωκε Σωτήρ*. "for our Saviour hath delivered one solemnity, viz. the day" or time "of His most holy passion, the day of our freedom," viz. together with the day of His resurrection, "and would that His Catholic Church should be one;" and this there he calls *τηλικούτο πρᾶγμα, καὶ τοιαύτην θρησκείας ἑορτήν*, "so great a matter, and such a feast of our religion;" and, *τὴν τοῦ Πάσχα ἀγιοτάτην ἡμέραν, τὴν ἑορτὴν ταύτην παρ' ἧς τὴν τῆς ἀθανασίας εἰλήφαμεν ἐλπίδα*, "the most holy day of Easter, the feast from which we have received the hope of immortality." And that before this feast there did precede not only the fast of Good Friday, but more fasts, more set and appointed fasting days, which make up our Paschal or Lent fast, you may see in the following part of that imperial Epistle, where twice he adds of something preceding that feast, *ταῖς νηστεύουσιν σχολάζειν*, and within few lines, *ταῖς ὠρισμέναις ἐκδεδόσθαι νηστεύουσιν*, "vacant attendance upon fasts," and "determinate fasts."—Thus far Constantine, Socrates himself recording it, from the bishops assembled in the first General Council, as the representative of the pastors of the whole Christian world.

In this question therefore now betwixt us and our brethren, Whether our Lord Himself did or did not deliver to the Church the annual memorial of His passion and resurrection in the set fast and feast appointed therefore; whether this order and way the Church had or had not received from our Saviour, that she should observe the Paschal solemnity in a different manner from the Jews; whether that order they had or had not kept from the very year itself of our Saviour's passion and resurrection unto the time of that Council to be transmitted to all posterity; whom shall we believe? a few men of this or yesterday's age, laying hold upon some saying of Socrates, against the agreement of him with all other historians, or those three hundred and eighteen most renowned Fathers of the first and most sacred Œcumenical Council that ever was held? If now their own Socrates, though in con-

junction with Eusebius and Theodoret, displease them, they should yet consider that the matter of fact and tradition from the Apostles' times above related concerning the annual set
452 feast of Easter was not denied, but freely consented to, by the very Novatians, the adversaries of the Church that then lived; Acesius the great Novatian bishop freely acknowledging to Constantine, as the same Socrates also acknowledges, that what the Council had defined concerning the time of the feast of Easter was not any new thing, but what himself had received from the elder time, and even from the beginning, from the times of the Apostles; οὐδὲν καινὸν, ὃ βασιλεῦ, ἡ σύνοδος ὥρισεν· οὕτω γὰρ ἄνωθεν καὶ ἐξ ἀρχῆς, ἐκ τῶν ἀποστολικῶν χρόνων παρέληφα καὶ τὸν ὅρον τῆς πίστεως καὶ τὸν χρόνον τῆς τοῦ Πάσχα ἑορτῆς.—If neither the holy Fathers of that first Council from whom Constantine learnt and received what was to be given in order to all the Churches, nor the sects differing from the Church, be to be believed before the negative of some few in our age, upon pretence too of Socrates; what will they say to one of the seven Churches in Asia, to whom our Saviour wrote, and
Rev. 2. that with the greatest honour and commendation of them above all the rest, the Church of Smyrna, in an epistle of hers in Eusebius^h, written about sixty-nine years after the epistle of our Lord sent to her, which epistle thus begins; “The Church of God which inhabiteth in and about Smyrna, to the Church in Philomelium and to all the dioceses of the holy Catholic Church in every place; mercy, peace, and the love of God the Father and of our Lord Jesus Christ, be multiplied.” In this epistle she tells the Churches of all the world, first, that the day of the carrying of St. Polycarp, who had been ordained bishop of Smyrna by St. John the Apostle’s own hands, to the place of his trial and martyrdom, was ὁντος μεγάλου σαββάτου, on the day of the great Saturday, or Saturday of the great week; so that the Churches of every place of the world were by them here supposed to understand the name of one set day in the year called τὸ μέγα σάββατον, which day it meant, viz. the Saturday of the week before Easter, called τὸ μέγα σάββατον by the Oriental Churches throughout all ages unto this day, as a high fasting

^g Lib. i. c. 10. [vid. sup. p. 87.]

^h Lib. iv. c. 15. [vid. sup. p. 82.]

day and vigil and the close of the Paschal fast ; and yet our brethren must be believed, that the first pure and primitive ages knew nothing of annual set days for fast or feast, excepting only the Lord's day : secondly, that Epistle of the Church of Smyrna tells the Churches of all the earth, *ἐνθα, ὡς δυνατόν, ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ χαρᾷ παρέξει ὁ Κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, εἰς τε τῶν* ⁴⁵³ *προηγηκότων μνήμην, καὶ τῶν μέλλοντων ἄσκησιν τε καὶ ἐτοιμασίαν* “that they hoped that the Lord would grant unto them that they should be able to observe or keep the birthday of His martyrdom, assembling there together with exultation and joy, and that, both for the memory of them that had contended” unto death, “and for the excitation and preparation of those that should come after ;” and yet our brethren must be believed, that the first pure and primitive ages knew nothing of our holydays for particular saints and martyrs. Thus much for annual set, recurring days ; there lying no exception against the Paschal fast or feast but what is made, still out of the same Socrates or the like, against all annual set fasts or feasts ; for no author ever pretended any annual fast or feast in the Christian Church was to be preferred before this feast of Easter and the fast preceding.

But to return to the fast particularly. It was an age of the Church well near as ancient as that age of the Church of Smyrna and Polycarp, which told Tertullian and the Montanists, *quod ad jejunia pertineat, certos dies a Deo constitutos*, as I have above cited from Tertullianⁱ, *certe in Evangelio illos dies jejuniis determinatos, in quibus ablati sunt sponsus ;—sic et Apostolos observasse, nullum aliud imponentes jugum certorum et in commune omnibus obeundorum jejuniorum* ; and, ^k *stationum munus ex arbitrio obeundum esse et non ultra nonam detinendum* ; “that there are certain days constituted of God ; that those days for fastings were determined in the Gospel, the days in which the Bridegroom was taken away ; that so the Apostles had observed or kept” those days, “imposing no other yoke of set fasts to be performed by all in common ; that the office of stations” viz. of the fourth and sixth day of the week, “was to be at choice performed, and not to be

ⁱ Lib. de Jejun. c. 1, 2. [vid. sup. p. 21, sqq.]

^k Cap. 10.

extended beyond the ninth hour," viz. three o'clock after noon. That here are set fasts, and this set fast about the time of our Saviour's passion before Easter, and for this reason, the taking away of the Bridegroom; and that to concern the whole number of Christian people, and observed first by the Apostles themselves and by them imposed on the Church; and constituted by God, and in some sort determined in the Gospel and that in those words, "in those days, when the Bridegroom shall be taken from them;" and all this observed
454 or kept by the Bride herself, and by her witnessed; is here so evident, that I cannot foresee what exception can be made, unless some should pretend that those *Psychici*¹ (as 'Tertullian by contempt calls the Church there) who there speak, should not indeed be the Church or true Catholics. But he must be ignorant of all Tertullian's writings who should make this desperate attempt of escape; to put it therefore past all doubt that not only Tertullian, but the rest of the pretended pure and spiritual heretics of that age, were wont so by contempt to miscall the true Catholics by the name of *Psychici* or sensual persons, St. Irenæus the holy Father and martyr gives us certainly to know^m; οἱ πνευματικοὶ ἄνθρωποι—μεμνημένους δὲ μυστήρια εἶναι τούτους υποτίθενται. ⁿἐπαιδεύθησαν γὰρ τὰ ψυχικὰ οἱ ψυχικοὶ ἄνθρωποι, οἱ δὲ ἔργων καὶ πίστεως ψιλῆς βεβαιούμενοι καὶ μὴ τὴν τελείαν γινώσιν ἔχοντες· εἶναι δὲ τούτους ἀπὸ τῆς ἐκκλησίας ἡμᾶς λέγουσι· διὸ καὶ ἡμῖν μὲν ἀναγκαίαν εἶναι τὴν ἀγαθὴν πρᾶξιν ἀποφαίνονται· ἄλλως γὰρ ἀδύνατον σωθῆναι· αὐτοὺς δὲ μὴ διὰ πρᾶξεως ἀλλὰ διὰ τὸ φύσει πνευματικούς εἶναι πάντη τε καὶ πάντως σωθήσεσθαι δογματίζουσιν.—τὸ πνευματικὸν θέλουσιν οἱ αὐτοὶ εἶναι ἀδύνατον φθορὰν καταδέξασθαι, κὰν ὅποιαις συγκαταγένωνται πρᾶξεσιν· ὃν γὰρ τρόπον χρυσὸς ἐν βορβόρῳ κατατεθεὶς οὐκ ἀποβάλλει τὴν καλλονὴν αὐτοῦ, ἀλλὰ τὴν ἰδίαν φύσιν διαφυλάττει, τοῦ βορβόρου μηδὲν ἀδικῆσαι δυναμένου τὸν χρυσόν· οὕτω δὲ καὶ αὐτοὺς λέγουσι, κὰν ἐν ὅποιαις ὕλिकाῖς πρᾶξεσι καταγέωνται, μηδὲν αὐτοὺς παραβλάπτεσθαι, μηδὲ ἀποβάλλειν τὴν πνευματικὴν ὑπόστασιν.—^oκαὶ ἄλλα δὲ πολλὰ μυσαρὰ καὶ

¹ [Lib. de Jejun. init. p. 544.]

ⁿ [§ 2.]

^m In lib. i. against Heresies, c. 6.

^o [§ 4.]

[§ 1. fin. p. 29.]

ἄθρα πράσσοντες, ἡμῶν μὲν διὰ τὸν φόβον τοῦ Θεοῦ φυλασσομένων καὶ μέχρις ἐννοίας καὶ λόγου ἁμαρτεῖν, κατατρέχουσιν ὡς ἰδιωτῶν καὶ μηδὲν ἐπισταμένων· ἑαυτοὺς δὲ ὑπερψοῦσι, τελείους ἀποκαλοῦντες, καὶ σπέρματα ἐκλογῆς· ἡμᾶς μὲν γὰρ ἐν χρήσει τὴν χάριν λαμβάνειν λέγουσι, διὸ καὶ ἀφαιρεθήσεσθαι αὐτῆς· αὐτοὺς δὲ ἰδιόκτητον ἄνωθεν ἀπὸ τῆς ἀρρήτου καὶ ἀνονομάστου συζυγίας—διὰ τοῦτο οὖν⁴⁵⁵ ἡμᾶς καλοὺς ψυχικοὺς ὀνομάζουσι, καὶ ἐκ κόσμου εἶναι λέγουσι, καὶ ἀναγκαίαν ἡμῖν τὴν ἐγκράτειαν καὶ ἀγαθὴν πρᾶξιν, ἵνα δι' αὐτῆς ἔλθωμεν εἰς τὸν τῆς μεσότητος τόπον· αὐτοῖς δὲ πνευματικοῖς τε καὶ τελείοις καλουμένοις μηδαμῶς—ῥᾶπαρχὴν μὲν τὸ πνευματικὸν εἰρῆσθαι διδάσκοντες· φύραμα δὲ ἡμᾶς, τουτέστι τὴν ψυχικὴν ἐκκλησίαν· “these spiritual men—suppose such like men to be instructed in mysteries; for as for the Psychici or sensual men, they are instructed in sensual things, who by works and mere faith have their establishment and have not the perfect knowledge. Now these” Psychici “they say we of the Church are; and therefore that it is indeed necessary for us to do good works, for that otherwise it is impossible we should be saved; but themselves they hold shall be saved wholly and altogether not by deeds, but for that they are by nature spiritual ones.—They will have it that it is not possible, for that which is spiritual” viz. themselves “to receive corruption, whatsoever deeds they are conversant in; for as gold laid up in mire doth not lose its beauty, but keeps its own nature, the mire being in nothing able to hurt the gold; so say they of themselves, that in whatsoever gross works of the body they shall be conversant, that they are in nothing hurt thereby, nor lose their spiritual being or subsistence.—And doing many other filthy and atheistical things, they shew themselves fierce against us who keep ourselves through fear of God from sinning even in word or thought, as idiots, and such as know nothing; but they highly exalt themselves, calling themselves the perfect ones and the seeds or children of election. They say that we have grace only lent us for use, and therefore that it shall be taken from us; but that themselves hold it as their proper possession from above, by an unspeakable and not to be named conjunction; therefore they call us the good sen-

sual people or Psychici, and say that we are of the world, and that continence and well-doing is necessary for us that thereby we may come unto the place of mediocrity; but in nowise necessary unto them, as being spiritual, and called perfect ones;"—and anon, "they teach that that which is spiritual is the first-fruits, but that we i. e. the Church of the Psychici, are the lump." Who they were therefore, who opposing Tertullian and the Montanists were by him called Psychici, and what they said they had received from God and from the Apostles, ye have heard; now what Tertullian saith of them there follows, that they, the Psychici, which were the Church, did *"Pascha jejuna-re, illos dies quibus ablatu-s sponsus, et stationum semijejunia interponere*; "that they did fast the Paschal fast, those days wherein the Bridegroom was taken away, and also the half-fasts of the stations; and sometimes did, as each man saw good, live on bread and water;" that they did, as well as Tertullian and the Montanists, *"Pascha celebrare annuo circulo in mense primo*, and thence *quinquaginta diebus in omni exultatione decurrere*; that they did *"stationibus quartam et sextam Sabbati dicare, et jejuniis Parasceuen*; that they did "bid anathema to the Montanists introducing novelty in the matter of fasting; that they did keep Easter in a yearly circle in the first month, and thence observe fifty days in all exultation; that they did appropriate the fourth and sixth days of the week to stations, and the Friday before Easter to fastings," viz. solemn, as on which, saith he^t, *communis et quasi publica jejunii religio est*, "a joint and as it were, public religion of a fast is observed." What can be required more than the witness both of the Church and of her enemies, in the contest, and otherwise; that a Paschal fast was and ought to be observed, as being the days on which the Bridegroom was taken away? Whether other days also of fasting beside those, the stations and the Paschal fast, were also by God appointed to be kept, was the controversy betwixt them then; the Church insisting that nothing of novelty ought by them, under pain of the Church's anathema, to be introduced and laid as a yoke upon Chris-

^q Cap. 13. [vid. p. 22. sup.]^r Cap. 14.^s Cap. 1. [p. 544.]^t Lib. de Orat. c. 14. [vid. p. 24. sup.]

tians, but what they had received from God and from the Apostles, what the Apostles themselves had observed and had enjoined the Church as the only fasts of necessary observation by all Christians, viz. that were able; but the other, the followers of Montanus, were, as Eusebius in his description of them notes, wont *ἐνθουσιᾶν, ἄρξασθαι τε λαλεῖν καὶ ξενοφωνεῖν, παρὰ τὸ κατὰ παράδοσιν καὶ κατὰ διαδοχὴν ἄνωθεν τῆς ἐκκλησίας ἔθος*, “to be in sudden rapture of fury, and ⁴⁵⁷ to begin to prate and utter new and strange things contrary to what the custom of the Church according to tradition, and according to succession thereof derived from the beginning, had received;” and as Apollonius, a Catholic writer of the Church who lived in Tertullian’s time, witnesseth^x, οὗτος [*Μοντανὸς*] ὁ πρόσφατος διδάσκαλος—οὗτός ἐστιν ὁ διδάξας λύσεις γάμων ὁ νηστείας νομοθετήσας· “this Montanus a new master, this is he who taught dissolving of marriages, and made new laws of fasting.” There also he declares how his two chief prophetesses Priscilla and Maximilla, pretending inspiration, left their husbands, painted their faces, and dyed their hair, τοὺς ἄνδρας καταλιποῦσαι—βάπτεσθαι, στιβίζεσθαι, καὶ φιλοκοσμεῖν, “played at dice, and put out their money to use;” and these were the contemnors of the apostolical tradition. Now among the Apostles, to whom the Church referred the tradition of a Paschal fast, that Polycarp and Polycrates vouched St. John and other Apostles, St. Philip also by name; that Anicetus and Victor alleged St. Peter and St. Paul, and that both agreed for the ending of certain fasts before Easter, I have shewn above^y. That following heretics for a long time denied not such tradition apostolical, but only understood and kept it amiss, may be seen in Theodoret^z, κακῶς δὲ τὴν ἀποστολικὴν παράδοσιν νενοηκότες, &c. ἢ ὅπως ἂν τύχη πανηγυρίζουσι τοῦ παθούς τὴν μνήμην· “understanding amiss the *apostolical tradition*, they celebrate in their assemblies the memory of the Passion” blindly, “as it happens.” Having thus farther shewn the strength of the Church’s testimony in Tertullian, referring the Paschal fast to an institution from God and from

^u Euseb. lib. v. c. 16. [p. 229.]^z Lib. iii. Hæreticarum fabularum,^x Ap. Euseb. lib. v. c. 18. [p. 233.] c. 4. [vol. iv. p. 343.]^y Vid. sup. p. 27, sqq.

the Apostles, I shall remind the reader only, that answerably to the Church's testimony there in Tertullian, *sic et Apostolos observasse, nullum aliud imponentes jugum, &c., et in evangelio determinatos dies*, we have also produced Theophilus bishop of Alexandria, and St. Cyril of the same see, so frequently ; St. Hierome, and St. Austin, and Theodoret, Leo so often, and Isidore bishop of Sevil, Dorotheus Archimandrita, and Rabanus Maurus, beside others, all these expressly avowing some Paschal or Lent fast to be of apostolical institution or tradition: and answerably to the Church's *certos dies a Deo constitutos*,
 458 *et in evangelio dies illos jejuniis determinatos*, in Tertullian, I have produced St. Austin, St. Cyril of Alexandria, St. Gregory Nazianzen, St. Ambrose, St. Hierome, Maximus Taurinensis, Leo, and Chrysologus, Isidore, Dorotheus, and Bede, beside others, referring this Paschal fast to the authority of God's institution and the Gospels. If yet you may surmise that these say it but seldom times, though they be not a few authors; how often doth Leo repeat and press the same truth? and the two great Patriarchs of Alexandria successively, Theophilus and St. Cyril, two great lights of the Christian Church in their times, no less than twenty-four times in twenty-four Paschal epistles or sermons read of most Churches, avowed the ending of certain ante-Paschal or Paschal fasts to be the night before the feast of Easter, according to traditions constitutions or instructions, evangelical or apostolical, which comes to the same in effect, the Gospel being sounded forth and explained by the Apostles first to all nations. All this being already made good, I shall here add and enlarge on but two or three chief authorities more.—The first shall be the late edition, in that renowned work of the Biblia Polyglotta, of the simple and ancient version of the Syriac New Testament. Which simple Syriac translation how ancient it is confessed to be by most learned men, you may read in the Prolegomena^a before that oriental Bible ; there may you see it the judgment not only of that late reverend, prudent, and most laborious prelate, Bishop Walton, but also of Tremellius, Widmanstadius, Trostius, Gesner, and also the constant and uninterrupted tradition of the eastern Churches of the Ma-

^a [N. xiii. § 16. p. 96.]

ronites and Syrians themselves, that that simple Syriac version was done by Thaddæus, whom St. Thomas the Apostle sent to King Abgar, and by other apostolical persons; but also the editor avowing, that beside all this, *ex insitis argumentis probari in ipsâ versione quæ magnam ejus antiquitatem testantur*; and for the copy of that simple version which they followed, they professed, *omnia in editione nostrâ supplere conati sumus, secundum exemplaria MSS. quorum quædam antiquissima, reliqua ex authenticis apud Syrios Codd. descripta sunt*. Now if that Syriac simple version be a version made by the Apostles' own disciples (some going higher) in the days of that King Abgarus who lived in the days of Christ's flesh upon earth, and the edition thereof in our Bible be from copies so most ancient and authentical: what⁴⁵⁹ I find there (especially agreeing with so many other most ancient records as have been produced) I shall not doubt to be of the first primitive authority, and in fair probability in use of the times nearest the Apostles. Now in the edition of that simple ancient Syriac version you have the apportioning such and such portions of the New Testament to several times and days of the year, and that I trouble you not to travel through the whole book, cast but your eye upon St. Matthew's Gospel, and in the Syriac thus you read, at Matt. iv. 1, *Dominica introitus jejunii, et ad oblationem Quadragesimæ*, "for the Sunday that enters before the fast, and at the oblation in Lent;" at ch. vi. ver. 1, *Matutinis quartæ feriæ septimanæ primæ Quadragesimæ*, "for morning service on the Wednesday of the first week in Lent;" and at ver. 25, *Feria tertiæ septimanæ primæ Quadragesimæ*, "for Tuesday of the first week in Lent;" at ch. vii. ver. 13, *Matutinis diei Veneris hebdomadæ primæ Quadragesimæ*, "for morning service on the Friday of the first week in Lent;" at ch. viii. ver. 14, *Lectio ad oblationem sabbati primi Quadragesimæ*, "the Gospel for the first Sabbath or Saturday in Lent;" at ch. xx. ver. 29, "the Gospel for the fifth Saturday of the fast" or Lent; at ch. xxi. ver. 28, *Nocturno secundo secundæ noctis passionis*, "for the second nocturn of the second night of Passion-week;" at ch. xxii. ver. 15, *Ad vesperam feriæ tertiæ septimanæ passionis*, "for evening service on the third day of Passion-week;" at ch. xxiii. ver. 29, *Officio secundo noctis tertiæ passionis*, "for the

second office of the third night in Passion-week;" at ch. xxvi. ver. 31, *Ad noctem parasceues crucifixionis*, "for the night of Good Friday or the parasceue on which Christ was crucified;" at ch. xxviii. ver. 1, *Ad vesperam dominicæ resurrectionis*, "for the evening service of the Sunday of Christ's resurrection;" all this in one Gospel; see the other Gospels every where so distinguished as it were. And at Acts vii. 30, *Matutinis dominicæ Osanarum*, "for morning service on the Sunday of Hosannas," or Palm Sunday as it is called also at 1 John ii. 7; at Acts xxiv. 1, *Media parasceue crucifixionis*, "for Good Friday noon;" at Heb. iv. 14, *Secundâ statione noctis parasceues crucifixionis*, "in the second station of Good Friday night;" at Heb. ix. 11, *Statione tertiâ noctis parasceues crucifixionis*, "for the third station of Good Friday night;" at Heb. xiii. 9, *Horâ nonâ parasceues crucifixionis*, "at the ninth 460 hour" or three o'clock after noon "of Good Friday, or the day of Christ's crucifixion."

Beside the practice of the Christian religion in Egypt in Philo's days (who had seen St. Peter) above^a made most probable, and Eusebius' and St. Hierome's judgment thereon above shewn, I shall here not omit, which above was omitted, Eusebius Cæsareensis' own judgment upon the whole matter of the Paschal fast of Lent in his Ecclesiastical History^e, where among that recapitulation of τὰ ἀρχῆθεν πρὸς τῶν ἀποστόλων ἔθῃ παραδεδομένα, or as sometimes he names others there ἀποστολικούς ἀνδρας, "customs delivered in the beginning from the Apostles," or, as others he there names, "apostolical men," ἔθῃ εἰσέτι καὶ νῦν ἐπιτελούμενα, τοὺς ἔτι καὶ νῦν εἰς ἡμᾶς πεφυλαγμένους τῆς Ἐκκλησίας κανόνας, "customs and rules of the Church kept even until now, unto and in our times," he recounts these, τὰς ἐξ ἔθους εἰσέτι καὶ νῦν πρὸς ἡμῶν ἐπιτελούμενας ἀσκήσεις ἅς διαφερόντως κατὰ τὴν τοῦ σωτηρίου πάθους ἑορτὴν ἐν ἀσιτίαις καὶ διανυκτερεύσεσιν προσοχαῖς τε τῶν θείων λόγων ἐκτελεῖν εἰώθαμεν ἅπερ ἐπακριβὲς, καὶ θ' ἐξ.;—καὶ μάλιστα τὰς τῆς μεγάλης ἑορτῆς παννυχίδας, καὶ τὰς ἐν ταύταις ἀσκήσεις.—οἷνου μὲν τοπαράπαν οὐκ ἀπογεύονται, ἀλλ' οὐδὲ τῶν ἐναίμων τινός· "those ascetical performances observed even until now among us,

^a [Vid. sup. p. 24—26.]

^e Lib. ii. c. 16, 17. [p. 65, sqq.]

which more eminently we are wont to perform about the solemnity of our Saviour's passion, in fastings and whole night watches, in attentions to the word of God ; which accurately," &c. ;—"and especially the whole night watches of the great solemnity, and the ascetical usages therein ;—they taste no wine at all, nor ought that hath blood," or sensitive life ; as Bede upon Exod. i. 41^f, a testimony not yet recited ; *ut aviditatem nostram tanquam jejunio temperantiæ refrænemus ;—quadragenario enim numero et Moyses, et Elias, et ipse Dominus jejunaverunt. Præcipitur enim nobis ex lege et prophetis et ex ipso evangelio, &c.*

CHAPTER V.

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OF THAT MUCH AGITATED TEXT OF IRENÆUS'S EPISTLE TO VICTOR ITS TRUE IMPORT, AND AN ANSWER TO THE PRESBYTERIANS' PRETENCE OF ADVANTAGE FROM THIS PLACE.

Now from that ancient writer Irenæus (seeing we have already^g out of him helped ourselves to understand the Church in Tertullian) whom Eusebius declares^h to have testified of himself in his book De Ogdoade τὴν πρώτην τῶν ἀποστόλων κατεληφέναι ἐαυτὸν διαδοχὴν, "that he lived in the first succession from the Apostles," and that he had seen Polycarp (whom St. John had ordained), let it be judged whether it appear not that there was some Paschal fast in the Christian Church from the beginning. When there was, saith Eusebiusⁱ, no small question arisen ἐπὶ τῆς τοῦ σωτηρίου Πάσχα ἑορτῆς, "concerning the salutary feast of Easter," and whether or no they ought on the very fourteenth day of the moon, on whatsoever day of the week it should happen, τὰς τῶν ἀσιτιῶν ἐπιλύσεις ποιέσθαι, "to put an end to the fastings" which next preceded Easter, they on the one side alleging παράδοσιν ἀρχαιότεραν, even from St. John, according to the Gospel, and the other τὸ καὶ ἐξ ἀποστολικῆς παραδόσεως εἰς δεῦρο κρατῆσαν ἔθος, "a custom that had held from apostolic tradition until that time ;" but still the controversy

^f [A misprint for "Isidore upon p. 30.]

Exod. c. xlii." Vid. sup. p. 62.]

^g [Vid. sup. p. 24. note n. and

^h Lib. v. cap. 20. [p. 238.]

ⁱ Lib. v. cap. 23. [p. 241.]

equally proceeding, of the time of ending the fasts, thrice mentioned in that one short chapter, as of the feast of Easter itself; not whether such a feast of Easter or whether such fasts before Easter were always observed by both parts, and ought to be observed, according to tradition from the Apostles; for that was not once doubted by any one of either contenders; but the controversy of the time of the feast, and so, say they, of the ending of the fasts, exercising much then the Church, and several Councils then held about it; and Victor bishop of Rome proceeding to that extremity, so as to go about to
 462 excommunicate the Asian bishops and their Churches, who differed not with him at all about an Easter to be kept and the fasts to be ended at Easter, but only about the time of the feast, and of the ending of those fasts; this Irenæus, peaceable in his nature according to his name, who began to live soon after St. John's death, and wrote about the fourscore and seventeenth year after his death, seeing both sides careful to retain what they had received from the Apostles themselves by a near tradition in succession that could not be doubted of on either side, the Apostles directing several distant countries to different times and circumstances of the same feast and fast, as there were or were not in the respective countries new convert Jews to be condescended to in the very *quartadecima lunæ*; seeing also that the apostolical tradition of the feast itself of Easter and of the fasts to be ended at Easter, to be safe, unshaken and agreed upon by both sides, yea and contended for, for else what needed all that ado about a circumstance of it?—himself, Irenæus, first writes that the mystery of Christ's resurrection ought to be celebrated (viz. in the feast of Easter) not on the fourteenth day of the moon whatsoever day of the week it fell upon, but only on the weekly memory of Christ's resurrection, viz. on the Lord's day; and also earnestly exhorts Victor that he would not cut off whole churches of God for following their tradition, in their countries, of ancient time; for that there had been in foretime difference not only about the time or day of Easter, and so of ending of the fasts, but even concerning the manner or form of the fast itself, the Apostles themselves having left both an allowance of condescension to the Jews in some countries touching the day of the feast, and also to some infirm or

weaker than others in the form or manner of the fast to be extended to more or fewer days; and this condescension having been abused also by some, to take up with very little time for the fast; *περὶ τοῦ εἵδους τῆς νηστείας*, but not *περὶ τῆς νηστείας*, had been the difference, for some think they ought to fast one day, some two, some also more, and some measure their day, viz. such as would have one day suffice, yet by forty hours, reckoning in the hours of night and day, viz. as may be most reasonably thought, from the beginning of Christ's sufferings, His agony on Thursday night, onward forty hours, which should enclose all the Parascene or Good Friday, and keep some resemblance of our Saviour's forty days' fast, accounting to themselves, because the other they ⁴⁶³ could not reach, an hour for a day; and some resemblance also of the Church's wonted forty days' abstinence, from which they made this discession and innovation of forty hours in the stead of the ancients' simple and plain custom of forty days; and lastly, some memory of the forty hours in which Christ did abide given up to death; these their forty hours probably they began, I say, with the beginning of His bloody sweat and agony, from about eight o'clock of the night before He was crucified until about noon on Saturday, which is the just number of forty hours.

Now this I am the rather induced to believe to be the meaning of Irenæus's words, and of their practice of forty hours' fast, comprising within the account the hours of day and of night, because I find in ancient authors a frequent custom of Christians' *διανυκτέρευσις* or whole night's watch on the night preceding Good Friday, as on which Christ our Lord rested not at all, but passed from His agony to His apprehension, and thence to Annas first, and thence to Caiaphas the high-priest that year, where the scribes and the elders were assembled, where false witnesses were sought for against the Lord and examined, where He was accused, spit upon, blind-folded, buffeted, and smitten with the palms of their hands, denied by His own disciple Peter, about the time of the cock-crowing; held on still by those who most impiously did and blasphemously spake many things against Him; and by the first light appearing—which He had created—led by the elders of the people and the chief priests and

John 18.
13, 24.

Mat. 26.
57.

scribes into their council to a fresh examination, and thence Luke 22. v. early in the morning to Pilate's judgment hall, &c. Upon the John 18. 18. consideration of this whole night's most indign suffering of our Lord from His own people the Jews and their malicious rulers, many religious had in use that which they called παννυχίδα τῶν παθῶν, "the whole night's watch of Christ's sufferings," as the Greeks have it. This Epiphanius^k in express words thus recordeth, ἐν τισι δὲ τόποις τὴν μετὰ τὴν πέμπτην ἀγρυπνοῦσιν, ἐπιφώσκουσιν εἰς τὸ προσάββατον, καὶ τὴν [εἰς] κυριακὴν μόνας. "and in some places at the end of the fifth day" or Thursday "they watch unto the daylight of Good Friday, as also the night before Easter morning," these two whole nights "only." The same I take to be the meaning of 464 St. Cyril of Hierusalem^l, διὰ δὲ τὸν κάματον τὸν προγεγόμενον ὑμῖν ἐκ τε τῆς ὑπερθέσεως τῆς νηστείας τῆς παρασκευῆς καὶ τῆς ἀγρυπνίας, "by reason of the labour which you have lately borne both from the extended fast of Good Friday and from the vigil or watching thereof," viz. of the night that leads unto it. Wherefore St. Hierome also in his book against Vigilantius by way of sarcasm thus collects what Vigilantius would have^m, non vigilemus itaque diebus Paschæ, "let us leave off then to watch on the days of the Pasch," viz. especially the two eves of the Πάσχα σταυρώσιμον and of the Πάσχα ἀναστάσιμον though ἡ μεγάλη τοῦ Πάσχα διανυκτέρευσις mentioned in Eusebiusⁿ, I acknowledge to be the latter; but that there were more than one of these διανυκτερεύσεις or whole night watches near the day of our Lord's passion, Eusebius himself hath left recorded^o, τὰς ἐξ ἔθους εἰσέτι καὶ νῦν πρὸς ἡμῶν ἐπιτελουμένας ἀσκήσεις· ἃς διαφερόντως κατὰ τὴν τοῦ σωτηρίου πάθους ἑορτὴν ἐν ἀσιτίαις καὶ διανυκτερεύσεσιν προσοχαῖς τε τῶν θείων λόγων ἐκτελεῖν εἰώθαμεν· et rursus, τὰς τῆς μεγάλης ἑορτῆς παννυχίδας καὶ τὰς ἐν ταύταις ἀσκήσεις· "those ascetical performances which are even still until now with us accustomedly exercised, which more eminently we are wont to perform at the solemnity of the Passion of our Saviour in fastings and whole nights' watches and attentions unto the word of God," and again, "the whole

^k In Expos. Fid. [c. 22. vol. i. p. 1105.]

^l Catech. xviii. [p. 293.]

^m [Vol. ii. p. 409.]

ⁿ Lib. vi. cap. 9. [vol. i. p. 266.]

^o [Vid. p. 211. sup.]

night watches of the great solemnity, and the ascetical performances therein." Well therefore might the hours of that first whole night's watch begin the first part of their forty hours, which they extended, it seems, to Saturday noon, for that they which kept but one day in fasting—as Irenæus and Dionysius say some did, though neither approve that pittance in persons of ordinary strength—did not fast Saturday, as Tertullian also saith^p, *quanquam vos etiam sabbatum siquando continuatis*, &c. Of those therefore whom here Irenæus mentions and tolerates but approves not, some kept one day, imitating as to the time the one only fast day, the day of Atonement, at first by God in the Law appointed to the Jews ; a ground unsufficient to warrant in any now no more : others two days, Good Friday, and the great Sabbath, because on those two days, the Apostles were in special sadness, and our Lord was given up to death for us ; *quanquam vos etiam sabbatum siquando continuatis, nunquam nisi in Pascha jejunandum* : others also more, whether three, adding the Wednesday wherein the Council was held, and money was given and ⁴⁶⁵ taken for the taking away our Lord ; or four, the τέσσαρες προάγουσαι ἡμέραι, as Dionysius bishop of Alexandria in his Epistle to Basilides^q records, some fasted with superposition or continuance to the cock-crowing two days, some three, some four, and others all the six of that great week : others fasting forty hours of day and night, so measuring their one day, for the reasons above given especially relating to forty days, an hour for a day, whether of Christ's fast, the remembrance whereof they would with the Church honour ; or of the Church's abstinence, with which they would, according to the allowance they gave themselves, so far comply ; and remembering also those our Lord's forty days of fast, equalled now by his forty hours being given up to death ; but still an hour for a day.

Doth all this now give any colour that there was no Paschal or Lent (that is, Spring) fast derived from the Apostles ? or that forty days were not then at all in the Church's observance ? or that τεσσαρακοστή was first so called from forty hours ? Nothing so. To the clearing whereof, I lay down first the words of Irenæus^r, and then the gloss of an ancient

^p [Vid. p. 22. sup.]^q [P. 108.]^r [Vid. p. 30. sup.]

record thereon.—For the former part of them first Irenæus saith, οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτοὺς νηστεύειν· οἱ δὲ δύο· οἱ δὲ καὶ πλείονας· οἱ δὲ τεσσαράκοντα ὥρας ἡμερινὰς τε καὶ νυκτερινὰς συμμετροῦσι τὴν ἡμέραν αὐτῶν· this I acknowledge probable to be the true reading and punctuation, as our brethren also contend, and to be rendered thus, “for some indeed think they ought to fast one day, and some two, and some also more, and some by forty hours of daytime and of night commensurate their day.” These words, which have given puzzle to so many antiquaries, and have been several ways pointed and interpreted, Beatus Rhenanus in his Preface^s to Ruffinus, as my very learned and worthy friend Mr. Thorndike hath already advertised us, thus helps us to understand, *Incidit nuperrime*, saith Beatus Rhenanus, *in σύνοψιν quandam τῆς εὐαγγελικῆς ιστορίας, quam cum evolverem, occurrerunt forte fortunâ Irenæi verba quæ Eusebius cap. 24. lib. 5. citat Græce sic habentia*, οἱ μὲν γὰρ μίαν μόνον ἡμέραν ἐνήστευον, οἱ δὲ δύο, οἱ δὲ πλείονας, οἱ δὲ μὲν ὥρας μόνας ἡμερινὰς καὶ νυκτερινὰς, ὥραν ἀντὶ ἡμέρας νηστεύοντες· “I lighted upon a synopsis of evangelical history, where by chance I met with the words of Irenæus cited by Eusebius thus, For some fast one day only, and some two, and some more, and some fast 466 forty hours only of daytime and of night, fasting an hour for a day.” This ancient author, living nearer unto, and so more knowing of, the primitive Church’s practice, by which often the obscurer sayings of authors are best interpreted, is much in this enquiry to be regarded; and yet I may easily grant the words of his synopsis to be only a gloss or metaphor, wherein he explains *μίαν ἡμέραν* by *μίαν μόνον ἡμέραν* and these words, “and some by forty hours of daytime and of night commensurate their day,” he thus explains, “and some fast forty hours only, of daytime and of night, fasting an hour for a day;” so that, as to Ezekiel forty days were appointed, each day for a year, so these had set themselves a fast of forty hours, an hour for a day. Now sure this ancient gloss, except any one would rather it should be the ancient true reading of Irenæus, finds Irenæus presupposing in the Church the simple and plain manner of forty days’ fast before Easter, before such change had been

^s [i. e. “Epistola nuncupatoria ad Stanislaum,” p. 3.]

made into forty hours; which change had been made by some men's unaccurate walking long before Irenæus's and Victor's days. So that in some few perhaps forty hours were elder than Irenæus's days, but forty days elder than these devised hours; and this change in some was helped on perhaps by the bodily infirmity of a fewer number amongst those few, who could not perform more in honour to our Saviour's forty days' fast for us than a fast of forty hours, handsomely accommodated^t also to the forty hours of our Lord's being given up unto death, which was from about nine or ten on Good Friday to the hours of one or two on Sunday morning: which yet I think could not be the bounds of their fast; for then should not the morning of Good Friday have been any part of their Paschal fast, which never was heard of, nor would any admit. On this accommodation others who had no such bodily infirmity yet gladly, as is likely, laid hold, till it became at length a noted different way of fasting the Paschal fast; and is now again in our age advanced to give check to the elder simple and plain manner of forty days' abstinence of fasting. But that Irenæus should recite those pittances of one, or two days, or forty hours, as approved by him, or as indifferent and equally good and regular with the former simple and plain custom, no man can imagine that either considers what ancient books have wrote of the εἶδος τῆς νηστείας, the form of that fast, or so much as what Irenæus writes as his censure in the very next following words, τῶν παρὰ τὸ ἀκριβὲς ὡς εἰκὸς κρατούντων [τὸ εἶδος τῆς νηστείας] τὴν καθ' ἀπλότητα καὶ ἰδιωτισμὸν συνήθειαν εἰς τὸ μετέπειτα πεποιηκότων, "through those who not accurately⁴⁶⁷ holding the" former "form of the fast, have changed the custom which was after simplicity and plainness, into that which followed after." Of which words more hereafter; but,

First, for *μίαν ἡμέραν*, some one day; which if it were regular, would yet join with the rest in condemning those among us, who are for *οὐδεμίαν*, for never a one, as Dionysius of Alexandria^u noted some in their practice to be. It is manifest indeed that one day there was in the year of the more solemn united public fast of the whole congregation meeting

^t Therefore Irenæus's word is *συμμετροῦσι*, not *μετροῦσι*.

^u Epistolâ ad Basilidem, [p. 109.]

both young and old in the Church, after nocturns at the morning hour, when our Lord was carried from the Council of the elders, chief priests, and scribes to Pilate's judgment hall ; again, at the third hour, when the Lord was lifted up upon His cross ; at the sixth hour, when the sun was darkened ; and at the ninth hour, when our Lord gave up the Ghost, as may be seen in the distribution of portions of Scriptures in that ancient Syriac Bible to be read in the Church at all these hours of the *Parasceue crucifixionis* or Good Friday : there was one day, saith Tertullian^x, while yet no Montanist, *Dies Paschæ* [σταυρώσιμον] *quo communis et quasi publica jejunii religio est ;—nihil curantes de occultando quod cum omnibus faciamus ;* “the Pasch” of Good Friday “in which the religion of the fast is common to all and in a sort public ;—we not caring then to hide that, which we do in common with all.” But that the τεσσαρακοστή or Paschal fast of the single private Christians of ordinary strength should be regularly but one day, is far from the meaning of Irenæus or any other ancient ecclesiastical writer, which may appear as from Irenæus's censure of these variations, so also from the twenty-third chapter, the third before this, where the plea and pretence of both contending parts being recited, and tradition apostolical alleged upon the part that Irenæus was of, and παράδοσις ἀρχαιοτέρα, a tradition as ancient as from St. John (Sozomen tells us) alleged upon the other part which Irenæus would have to be forborne, the plea of both their traditions met in this, that on Easter Day ἀσιτιῶν or νηστειῶν ἐπιλύσεις ποιείσθαι, seu νηστείας ἐπιλύεσθαι and so the decrees of their several synods also concluded for τῶν κατὰ τὸ Πάσχα νηστειῶν φυλάττεσθαι τὰς ἐπιλύσεις on the day of the Lord's resurrection ; so that the Paschal fast
468 according to them and their pleaded traditions apostolical on all hands was αἱ κατὰ τὸ Πάσχα νηστεῖαι, or ἀσιτιαί not νηστεία only, or ἀσιτία “the fasts or fasting days that were to end in Easter,” and not the “fasting day.” The Church in like manner in Tertullian opposed to the Montanists ;
^y *quod ad jejunia pertineat, certos dies a Deo constitutos,—certe in Evangelio illos dies jejuniis determinatos, in quibus ablatas est sponsus,* “that there were certain days appointed by God for

^x Lib. de Oratione, c. 14. [p. 135.]

^y [Vid. p. 21. sup.]

fastings,—that in the Gospel those days were determined for fastings, on which the Bridegroom was taken away ;” certain “days,” not “day ;” “those days,” not only “that day.” So Dionysius of Alexandria, *τὸ μὲν γὰρ ὅτι χρὴ—μέχρις ἐκείνου [τοῦ τῆς ἀναστάσεως καιροῦ] τὰς ψυχὰς ταῖς νηστεαῖς ταπεινούντας, ὑπὸ πάντων ὁμοίως ὁμολογηθήσεται* “by all it will be confessed, that we must humble our souls with fastings until the feast of Easter.” To this add that the twenty-four Paschal Epistles or Sermons of Theophilus and Cyril, patriarchs of Alexandria, each of them do conclude that according to evangelical or apostolical traditions, constitutions, or teachings, they should end or dissolve τὰς νηστείας—it is still plurally—the fasts, on Easter eve. The forty-fifth canon of the Laodicean Council confirmed in General Council^a tells us of *ἁγλαῖς τῆς τεσσαρακοστῆς νηστεαῖς*^b, the holy fasts, not fasting day, of Lent. St. Ambrose thought more commanded by God to Christians of an ordinary strength than the fast of a day in Lent, when he said, *Propitiâ divinitate ecce jam pene transegimus Quadragesimæ indicta jejunia, et præcepta Christi Domini abstinentiæ devotione complevimus* ; where he calls the many fasts indicted in one Lent the precepts of God.

Secondly, Irenæus by his recital, that some thought they ought to fast two days and no more, and others more, cannot be understood as if Irenæus approved that number, which Dionysius^d his words, the patriarch of Alexandria within a few years after, disparaged greatly, even when performed with greatest severity of superposition or fasting to cock-crowing, “as if they thought they did some great matter,” saith he. The question which Christians were wont to propound one to another in St. Chrysostom’s time^e, was not how many hours, nor how many days they had fasted of that Lent, but how many weeks, *πόσας ἑκάστος ἐβδομάδας ἐνήστευσε* ; and ye might hear them answer—none of them one, but—some two, some three, and some all, *τῶν δὲ ὅτι πάσας ἐνήστευσαν ἐβδο-*

^z [Epistolâ ad Basilidem. [vid. p. 32. sup.]

^a [Viz. in Trull. can. 2. vol. iii. col. 1660.]

^b [No canon of the Council of Laodicea has more than the word *τεσσαρακοστή*. Elsewhere, however, the expressions are of frequent occurrence,

e. g. in Trull. can. 52. vol. iii. col. 1681.]

^c [Ser. m. xxxiii. init. vol. ii. Append. p. 434.]

^d [Vid. p. 82. sup.]

^e Homil. xvi. ad popul. Antiochen. [vol. ii. p. 168.]

μάδας therefore there was a known "all," which all know to have been so many as contain forty days, and that two or three weeks were not all, much less two or three days all the days.

But the question may be put against that ancient gloss, That they who fasted forty hours did it an hour for a day; how that can be, when no mention is of forty days, no nor of τεσσαρακοστή, before Irenæus's time? To this—though it be an argument drawn only negatively, from testimony as silent; which speaks nothing to any proof, especially so far off, when they might speak out and we not hear of it, and in an age whereof so few monuments are left remaining—yet it may be said, that if τεσσαρακοστή be found; then forty days: for what τεσσαρακοστή distinctly signifies, it being purely an ecclesiastical word, surely the Church's use and interpretation of that word, wherever any thing distinct can certainly be known, as it may in a thousand places, must needs be a better lexicon to us, than our own interested conjectures from the origination common to both. Now let one ecclesiastical record be shewn where τεσσαρακοστή must signify a fast of forty hours (for though here is such a fast in Irenæus, yet no such name here), and we will produce numberless ancient monuments of the Church where it is impossible to be forty hours, but must be many weeks; such as the forty-fifth, fiftieth, and fifty-first canons of Laodicea^f; yea where it must needs signify the fast of forty days precisely, as where they are precisely reckoned up, as in most of the twenty-four Epistles Paschal of Theophilus and St. Cyril^g: and what the use of the word τεσσαρακοστή, *quadragesima*, soon after Irenæus signified in the Church, is most considerable as to this inquiry; now when it is in Origen^h, *habemus Quadragesimæ dies jejuniis consecratos*, we have the days of Quadragesima consecrated "to fasts," it cannot be meant of one fast, or of forty hours only, but of days it is; and that is the nearest to Irenæus's time which can be shewn.

Now hear we the whole entire passage of Irenæusⁱ, which is this, οὐδὲ γὰρ μόνον περὶ τῆς ἡμέρας ἐστὶν ἡ ἀμφισβήτησις, ἀλλὰ καὶ περὶ τοῦ εἶδους αὐτοῦ τῆς νηστείας· οἱ μὲν γὰρ οἱ-

^f [Vol. i. col. 790.]

^g [Vid. p. 40, sq. 49, sqq. sup.]

^h Hom. x. in Levit. xvi. [vol. ii.

p. 246.]

ⁱ [Vid. p. 30. sup.]

ονται μίαν ἡμέραν δεῖν αὐτοῦς νηστεύειν· οἱ δὲ δύο· οἱ δὲ καὶ πλείονας· οἱ δὲ τεσσαράκοντα ὥρας ἡμερινάς τε καὶ νυκτερινὰς συμμετροῦσι τὴν ἡμέραν αὐτῶν· καὶ τοιαύτη μὲν ποικιλία τῶν ἐπιτηροῦντων οὐ νῦν ἐφ' ἡμῶν γεγонуῖα, ἀλλὰ καὶ πολὺ πρότερον ἐπὶ τῶν πρὸ ἡμῶν, τῶν παρὰ τὸ ἀκριβὲς ὥς εἰκὸς κρατούντων, τὴν καθ' ἀπλότητα καὶ ἰδιωτισμὸν συνήθειαν εἰς τὸ μετέπειτα πεποιηκότων· καὶ οὐδὲν ἔλαττον πάντες οὗτοι εἰρήνευσάν τε, καὶ εἰρηνεύομεν πρὸς ἀλλήλους, καὶ ἡ δια- 470 φωνία τῆς νηστείας τὴν ὁμόνοιαν τῆς πίστεως συνίστησι·

about the reading whereof or punctuation, and about rendering of the former part of it, we shall easily agree; “neither is the controversy only about the day” of Easter, “but also concerning the form itself of the fast; for some think that they ought to fast one day, some two, others also more, and some by forty hours of day-time and of night commensurate their day. And such variety of those that keep” the fast, &c. Hitherto we have little difference with our brethren; but as to that which follows, just cause of great complaint of the abuse of the author, and of the reader, and of the fast. For those following words we say our brethren in the sixty-sixth^j page of their Grand Debate have translated amiss to their own advantage, for the disparagement of the Paschal fast, in these words, “with our ancestors, who, as is most like, propagated to posterity a custom which they retained, as brought in by a certain simplicity and private will,” instead of those words from the Greek, “with our ancestors, who less accurately, as is most like, retaining” the form of the fast above mentioned, “have changed the simple and plain custom” (or “the custom which was after a simple and plain manner of speaking”) “into that which followed after.” For four words our brethren put in which are not in the Greek either formally or virtually, viz. first, “brought in” say they, that their English reader might think that Irenæus had said, that even that which Irenæus’s ancestors retained, and not then devised, the custom of the fast, was brought in by a certain simplicity and private will; tell us now I pray what one word there is in your author which ye pretend to translate, that signifies “brought in,” or “brought in by a certain simplicity and private will?” but if there be no word of “bringing in by a certain simplicity,” &c.

but only of changing that simple vulgar manner which was before, then you have not dealt truly in a matter of main concern to the question; as if those long before Irenæus's time had retained what was before their time, and propagated to posterity a custom at first brought in by a certain simplicity and private will; whereas there is not one word of all that in the text, neither of "propagating to posterity," nor of "brought in," nor of "private will," nor of "a certain." For secondly, tell us you, what word is there for "propagating to posterity"? it is not, you see, *εἰς τοὺς μετέπειτα* in any copy; you pretend
 471 not that, nor can you; and then how can *εἰς τὸ μετέπειτα πεποιηκότων* signify propagating to posterity, since there is nothing in the Greek that signifies either propagating, or posterity? no more like than changing is to propagating, and the thing changed or made another thing or another manner is to posterity. Thirdly, how can any sincerely render *τῶν παρὰ τὸ ἀκριβὲς κρατούντων τὴν καθ' ἀπλότητα καὶ ἰδιωτισμὸν συνήθειαν*, "propagating to posterity the custom which they retain as brought in by a certain simplicity and private will"? for beside nothing of "propagating," nothing of "posterity," nothing of "brought in," why is *ἰδιωτισμὸς* there to be rendered "a private will"? Fourthly, what Irenæus spake in praise, *τὴν καθ' ἀπλότητα*, "in simplicity," that you, that you might pretend it was brought in, and amiss too, render by "a certain simplicity," so changing by your additament of "a certain" simplicity that which was the praise of that custom which should have been still retained, into dispraise by a certain artifice. Howbeit Hesychius saith^k *ἀπλοῦν, τὸ μὴ πλάγιον*. Irenæus's word, in the concrete, the prince of grammarians renders "not oblique," which you here would have the ground of an obliquity brought in. Phavorinus^l, and Suidas^m out of Polybius, tell us that *ἀπλῶς* signifies also *ὡς πρῶτον*, and so the "custom according to simplicity" will be the "custom that was from the first;" Phavorinus adds there, *ἀπλοῦν, ἀπερίεργον ἢ τὸ μηδὲν μετ' ἐπιβολῆς ἐξ ἑαυτοῦ πλάττον* and *ἀπλότης, ἐξ ἑαυτοῦ ἀπερίεργος* and *ἀπλοῦν, οὐ πολύτροπον* that is said to be "simple," or "according to simplicity," which is not a thing that one fashions or forms after his own device, not of various

^k [Vol. i. col. 464.]^l [P. 69. *ἀπλῶς, πρῶτως.*]^m [Col. 469.]

and busy humour. Thus much you have put in ; now see what you have left out, a main thing which was against you, viz. these words, *παρὰ τὸ ἀκριβὲς*, for which there is no English at all in your version, for it had wholly marred your cause ; the author thus saying, if he be truly rendered, “and such variety of those that keep” this fast “hath not been made or begun now in our age, but very long before with our ancestors, who, as is meet to believe, *not accurately retaining*” the manner of the fast above mentioned, “have changed the custom which was simple and plain, into that which was afterwards,” thereby plainly intimating that all those instances of definite numbers above mentioned by him were so many deviations for want of *accurate observing* of the former plain and simple manner ; if you have at all rendered *παρὰ τὸ ἀκριβὲς*, tell us. Yet nevertheless Irenæus and the Church charitably tolerating what he said was beside that which was at first, beside what in accurateness ought to have been, the plain and simple manner, all these, both those which he expressly named, and those which are here implied, such as did keep the fast accurately, lived peaceably together, and we are in peace, saith he ; but what he thought of such as should refuse to keep the feast or the fast at all, he doth not there tell us, none in that age giving occasion of that.—If you think there is no such cause now why we should thus complain of your translation ; is it not in earnest hard, that to the advantage of your cause and the hurt of the honour of the Church’s anniversary public fast, you should change, put in, and leave out of the words of the author whom yourselves produce, and not that only, but contrary to true translation even of our own former learned writers ? whose error, if any, might have been corrected by you, but not their faithful translation blotted out. Thus before our time Musculus rendered the place, “*Qui ante nos præter accuratam diligentiam, ut verosimile est, rerum habenis potiti, simplicem et vulgatam consuetudinem posthabuerunt ac mutarunt* ; that which he renders “have postponed and changed the simple and vulgar custom,” you read “have propagated to posterity the custom which they retain, as brought in by a certain simplicity and private will.” But Ruffinus^o also, and he one of the ancients, reads with Musculus and us

in the main, against you, thus, *Qui non simpliciter quod ab initio traditum est tenentes, in alium morem vel per negligentiam vel per imperitiam postmodum decidere*. What *παρὰ τὸ ἀκριβὲς* signifies, we all know; and no unconcerned interpreter that had not somewhat of your cause to maintain ever so palpably omitted those words before you; and being not omitted, they charge the authors of those varieties with want of careful keeping to the former rule; all which is indeed against the service of your hypothesis to take notice of.—Now what *ιδιωτισμὸς* here means, is to be discerned partly from the import of the word itself, and partly by the company with which it is joined; *ιδιωτισμὸς*, *sermonis forma e vulgo sumpta*, apud Dionysium Longinum^p; *ιδιώται*, 473 *πολῖται*, saith Hesychius^q, and Suidas^r out of Thucydides, “vulgar and genuine citizens;” Aristophanes *ἐν Βατράχοις* *περὶ τοὺς ξενοὺς καὶ τοὺς ιδιώτας*. *ιδιώτας τοὺς ἰδίους λέγει*, saith Suidas, “toward strangers, and toward the native and proper citizens;” *ιδιωτισμὸς*, *vulgata consuetudo*, saith Musculus^s, &c. here in this place especially, being joined with *ἀπλότητα* *τὴν καθ’ ἀπλότητα καὶ ιδιωτισμὸν συνήθειαν* is surely to be rendered “the custom which was simple and plain,” or “which was after simplicity and plainness;” not with the mystery of forty hours for forty days; nor because it was *pascha*, therefore to be shrunk up into one day or two.—That *εἰς τὸ μετέπειτα πεποιηκότων* signifies not “to propagate to those that come after,” but “to change into what came after,” is evident by the words in themselves, and by the like manner of speech in that language, *incertum amicorum statum εἰς ἀσφάλειαν ποιεῖσθαι*, in Thucydides, “to make it of uncertain before, now certain.”

Now the reader hath Irenæus’s words and their true rendering; his sense I shall lay down briefly.—First, that Irenæus, as he wrote against the Asian custom of keeping Easter in his own name and the name of the rest of the bishops of France, and maintained that Victor’s judgment was the right concerning the day of Easter, yet exhorted Victor to mutual tolerance, peace and love; so here his applauding peaceableness with these various observers of the

^p [§ 31. p. 69.]^q [Vol. ii. col. 21.]^r [Col. 1732.]^s [Vid. p. præced.]

fast is no approving of the variations and differences which he recites.—Yea secondly, he recites them because not approved by him; for his scope was at that time to set down only no other definite numbers but such as were so many sundry deviations from the right rule, which yet ought not to break the communion, at least whilst it was evident that all retained and honoured the feast itself and the fast itself. For that he might persuade Victor that the Asians' error now in continuing a peculiar custom indulged to the former infancy of the weak new converted Jews amongst them of Asia, against the general custom of the rest of the Christian world which stood free from those particular incumbrances, yet was to be borne with, he useth this argument, That the difference which was not now first, but of old, found about the keeping of the Paschal fast also, and had been introduced by a less accurate observance and want of keeping to the first plain and simple tradition, yet had not heretofore nor ought now to break the peace betwixt such less accurate observers of the manner of the fast, and the others more careful and faithful 474 preservers of the Church's rule, amongst which he seems to account Victor and himself deservedly in these words, *καὶ οὐδὲν ἔλαττον πάντες οὗτοι εἰρηνεύσαν τε, καὶ εἰρηνεύομεν πρὸς ἀλλήλους*, "all they were nevertheless at peace with the rest, and we with them;" so ought it therefore to be about the day of the feast of Easter.—Thirdly, therefore also neither one day of fasting, nor two days, or somewhat more, nor forty hours, are the accurate insisting on the first simple and plain tradition of observing that Paschal fast, according to Irenæus.—Fourthly, from Irenæus's words any one may well collect that there was even on all hands confessed a fast kept, and to be kept, before the feast of Easter; and that before Irenæus's time, *πολὺ πρότερον*, very long before his days, for which you may allow fairly at least about sixty years, such differences had been and variety about the degree and rigour of keeping that Paschal fast less or longer time; and yet that before such differences and variety there had preceded an agreement, a plain and simple custom, which should have been still, but was not by some accurately observed, but changed into that which in some men's practice after followed. To which preceding custom if you shall allow but about thirty

or forty years, the least that can entitle it to so known and famous a custom, you have brought it up to the Apostles' own days, St. John living within ninety-eight years of Irenæus's writing this, and yet still all those alleged following varieties and differences agreed accurately in this, that they had observed and would and ought all to observe a Paschal fast, and feast; that there were certain fasts, *νηστεῖαι* or *ἀστίαι*, to be ended yearly at Easter; that the celebration of the Pasch was a thing worthy of their great care and faithfulness, and the very less circumstances of it worthy of peaceable enquiry at the least, and persuading one the other if they could. Which the sacred first General Council of Nice thought worthy the second place in their care, and which they then established by joint decree; and here whiles yet they could not agree, all sides acknowledged apostolical tradition in both Churches of East and West; and an agreeing tradition ever in the Church touching certain fasts to be ended at Easter, whensoever that was to be. Thus the text of Irenæus by you produced, is not against us, but for us.

Though I allow, as I do, their reading and punctuation to
 475 be, as it is, very probable; yet here before we part with that text, I must tell you that there is another reading with other punctuation, which is very probable also, and hath seemed the true reading to many learned men, it being certain that in the old Greek MSS. of the age of Irenæus there were no accents or points usually and distinctly added. The reading is that which Ruffinus of ancient time, and our late learned Sir Henry Savil, with the reverend and learned Bishop Montague, and Christophorson also in part, do follow, and it is thus; *οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτοὺς νηστεύειν οἱ δὲ δύο· οἱ δὲ καὶ πλείονας· οἱ δὲ τεσσαράκοντα· ὥρας τε ἡμερινὰς καὶ νυκτερινὰς συμμετροῦσι τὴν ἡμέραν αὐτῶν* “for some think they ought to fast one day, and some two, and some also more, and some forty: and” withal “measure their day by the hours of the day, and also of the night;” that is, deeming that they ought to measure out each of their number of forty days by all the hours of the day, and most also of the night following, at least unto the cock-crowing; so that they relaxed their fast and began to refresh themselves also with sleep not but then, which was an excess of rigour on the

one hand; as those pittances of one or two days were in extreme on the other hand of defect, and contracting or shrinking up the fast; all which variety came from those who "long before" Irenæus's days, "retaining not accurately, as is probable, the manner of the fast" at first delivered, "had changed the simple and plain manner into that which followed." Ruffinus's reading of the former part of the words is thus, *quidam uno tantum die putant observari debere jejunium, alii duobus, alii vero pluribus, nonnulli etiam quadraginta, ita ut horas diurnas nocturnasque computantes diem statuant*; only here we are to remember, that Irenæus saith not οἱ δὲ τεσσαράκοντα νυχθήμερα^t, or "forty times twenty-four hours," for then must they have eat nothing in forty days: but "forty days computing into their day not only all the hours of the day but the night hours also," sc. unto cock-crowing, h. e. forty ὑπερθέσεις or superpositions, such as Dionysius of Alexandria^u in his Epistle to Basilides describeth some; and this reading is made the more probable, both in regard that there doth not occur, that ever I could learn of, any other record beside this controverted one, of any forty hours' fast either in Irenæus's time, or before, or after; and for that on the other hand Dionysius⁴⁷⁶ of Alexandria^v, living not long after Irenæus, mentions (and that with praise, and no note of excess) in the forecited epistle some that passed the whole great week, τὰς ἐξ τῶν νηστειῶν ἡμέρας, so as fasting every day, taking in the hours of day and of night also, until the cock-crowing at the least; ἀλλ' οἱ μὲν καὶ πάσας ὑπερτιθέασιν ἄσιτοι διατελοῦντες—καὶ τοῖς μὲν πάνν διαπονηθεῖσιν ἐν ταῖς ὑπερθέσεσιν, εἴτα ἀποκαμοῦσι καὶ μονονουχὶ ἐκλείπουσι, συγγνώμη τῆς ταχυτέρας γεύσεως. Epiphanius also^x, τὴν δὲ τεσσαρακοστὴν—φυλάττειν εἶωθεν ἡ αὐτὴ Ἐκκλησία ἐν νηστεiais διατελοῦσα—τὰς δὲ ἐξ ἡμέρας τοῦ Πάσχα ἐν ξηροφαγίᾳ διατελοῦσι πάντες οἱ λαοί—καὶ ὅλην τὴν ἐβδομάδα τινὲς ἄχρι ἀλεκτρούων κλαγγῆς, τῆς κυριακῆς ἐπιφωσκούσης, ἀγρυπνiais διατελοῦσι τὰς ἑξ. "the whole Church is wont to keep the Lent continuing in fastings,—but the six days of the Pasch" or Paschal week "all the people continue in dry or hard diet; and some even all the week unto the cock-crowing of the

^t Or ἡμερονύκτια.^u [P. 109.]^v [Vid. p. 32. sup.]^x In Expos. Fid. [c. 22, vol. i. p. 1105.]

Lord's day dawning, and continue in watches through the six days." Eusebius also doth testify of the Christian manner^y, τὰς ἐξ ἑθous εἰσέτι δὲ νῦν πρὸς ἡμῶν ἐπιτελουμένας ἀσκήσεις· ὡς διαφερόντως κατὰ τὴν τοῦ σωτηρίου πάθους ἑορτὴν, ἐν ἀσι-
τiais καὶ διανυκτερεύσεσιν, προσοχαῖς τε τῶν θείων λόγων ἐκτελεῖν εἰώθαμεν "that they were wont to spend more emi-
nently the days near the solemnity of our Saviour's Passion in fastings, in whole night watches, and attention to the word of God." This it seems some too forwardly pressed even throughout all the forty days, and as a duty (for so the words must ἀπὸ κοινοῦ be understood), οἱ δὲ οἴονται δεῖν αὐτοὺς νηστεύειν τεσσαράκοντα· ὥρας τε ἡμερινὰς καὶ νυκτερινὰς συμμετροῦσι τὴν ἡμέραν αὐτῶν.—Now whether we follow this reading or the other, all the definite numbers, as there managed, are recited by Irenæus as deviations from the plain and simple manner; and both readings suppose the use of forty days' abstinence as being before in the Church.

To the rest of your allegations answer shall as fully be made in the eighth chapter; only here because you bid us in
477 your sixty-sixth page^z read the rest of the chapter, we have so done; but find nothing that favours your cause, but still against you more than enough; for in the following part of the chapter Irenæus tells Victor that Anicetus his predecessor could not persuade Polycarp, whom above he calls the blessed Polycarp, not to keep Easter according to the tradition in Asia, ἅτε μετὰ Ἰωάννου τοῦ μαθητοῦ τοῦ Κυρίου ἡμῶν καὶ τῶν λοιπῶν ἀποστόλων οἷς συνδιέτριψεν αἰὲ τετηρηκότα, "as which he had ever kept or observed with St. John the disciple of our Lord, and the rest of the Apostles with whom he had conversed." Here if the blessed and holy martyr Polycarp be to be believed, as he is by all sober Christians in the world, it is undeniably certain that St. John the Apostle and other Apostles, and Polycarp with St. John the Apostle and with those other Apostles with whom he had conversed, did constantly keep an annual set feast of Easter. And now I leave it to you to tell us who they are that have taught the sectaries to condemn the observation of such anniversary set feasts, and particularly that anniversary day of Easter, as superstitious and not agreeable to the purity of the best Christians; against

^y Lib. ii. c. 17. [p. 69.]

^z [P. 34.]

whom I enter this charge, even against all that so at any time teach Christian people, That they are undeniably found condemners of St. John the Apostle and of other Apostles of the Lord, I add, even in that wherein St. John and those other Apostles of the Lord agreed with St. Peter and St. Paul, in that wherein Polycarp and Anicetus agreed, Polycrates and Victor agreed, and were all of one accord, had one custom, both those Apostles which towards their latter end abode in Europe and those which so abode in Asia, and the bishops their successors in the west and in the east, the first and second age, before and after St. John's death until Polycarp, yea until Victor's time, and it is known even until our time also. For their time so much was pleaded, as may be seen by comparing this of Euseb. v. 25^a. with cap. 23, and with Sozomen vii. 19^b. Now how sure a witness this holy Polycarp was in what he said of the Apostles, and said he knew by conversing with them, Irenæus whom you have produced shall tell you^c; his own Greek words we have in Eusebius^d, καὶ Πολύκαρπος δὲ οὐ μόνον ὑπὸ Ἀποστόλων μαθητευθεὶς καὶ συναναστραφεὶς πολλοῖς τοῖς τὸν Χριστὸν ἑωρακόσιν, ἀλλὰ καὶ ὑπὸ Ἀποστόλων κατασταθεὶς εἰς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος, ὃν καὶ ἡμεῖς 478 ἑωράκαμεν—ἐνδόξως καὶ ἐπιφανέστατα μαρτυρήσας ἐξῆλθε τοῦ βίου· ταῦτα διδάξας αἰ, ἃ καὶ παρὰ τῶν Ἀποστόλων ἔμαθεν, ἃ καὶ ἡ ἐκκλησία παραδίδωσιν, ἃ καὶ μόνα ἐστὶν ἀληθῆ· μαρτυροῦσιν αἰ κατὰ τὴν Ἀσίαν ἐκκλησίαι πάσαι· “Polycarp not only was the disciple of the Apostles and had conversed with many that had seen Christ, but was by the Apostles constituted bishop in Asia of the Church of Smyrna; whom also we have seen;—he gloriously and most remarkably suffering martyrdom departed out of this life; having always taught those things which he had learned of the Apostles, which also the Church doth deliver, and which only are true; and all the Churches in Asia do bear him this record.” And yet either this Polycarp must now be found a false witness of what he had seen done by the Apostles when he conversed with them, and of what he had done and done constantly with them; or else the Apostles did observe some

^a [P. 250, 241, sqq.]^b [P. 306.]^c Lib. iii. c. 3.^d Lib. iv. c. 14. [p. 161.]

anniversary set holy day and this particularly, and those that have clamoured on this and the like as superstitious are found condemners of the Apostles themselves. This is the charge, let it not be forgot to be wiped off. And since you bid us to read on, we read on still but to the very next words after your direction, and behold the bishops, Narcissus, Theophilus, Cassius, and Clarus, of the same time with Irenæus, and others with them, assembled in Palestina ^επερὶ τῆς κατελθούσης εἰς αὐτοὺς ἐκ διαδοχῆς τῶν ἀποστόλων περὶ τοῦ Πάσχα παραδόσεως πλείστα διειληφότες, in their writing or decree “discoursing much concerning the tradition of the Apostles touching Easter which had come down to them by succession,” and the fast confessedly on all hands was to precede the feast of Easter; and so in cap. 23.^f we read of an apostolical tradition received and practised also in more than three parts of the world, μηδετέρα παρὰ τὴν τῆς ἀναστάσεως τοῦ σωτῆρος ἡμῶν ἡμέραν τὰς νηστείας ἐπιλύεσθαι, “that the fasts should be ended on no other day of the week, than” the Sunday “the day of the Lord’s resurrection.” And therefore fasts were to have their place and being, as well as their ending, before the day of that feast, according to 479 apostolical tradition, ^εἐξ ἀποστολικῆς παραδόσεως, τὸ καὶ εἰς δεῦρο κρατήσαν ἔθος, “a custom” begun “from apostolical tradition, and obtaining even until now.” And those fewer Churches which did not so end their fasts as making Easter-day only Sunday, yet pleaded tradition also no less ancient^h ὥς δέον ἐκ παντὸς μετὰ τὴν τοῦ σωτηρίου Πάσχα ἑορτὴν τὰς τῶν ἀσιτιῶν ἐπιλύσεις ποιεῖσθαι, “that the dissolutions of the fasts ought to be at Easter,” for ending the fasts at Easter-day nevertheless on whatsoever day of the week that were. So that the tradition of all the world was for ending certain fasting days at Easter; and for more than three parts of the world it was pleaded in that very place that it was from apostolical tradition that they observed such custom of so ending their fasts.

^e [Vid. p. 29. note g. sup.]

^f [P. 242.]

^g [Ibid.]

^h [Ibid.]

CHAPTER VI.

IN WHAT REGARD THE FORTY DAYS OF THE QUADRAGESIMA WERE OF APOSTOLICAL RECOMMENDATION, AND IN WHAT REGARD OF ECCLESIASTICAL CONSTITUTION.

THAT some Paschal or Lent i. e. spring fast before Easter was ever from the Apostles' time and of apostolical tradition and constitution, hath been sufficiently evinced both in the whole body of the discourse above and also in the whole fourth chapter of this Appendage. We proceed now to the consideration of the forty days, and to the declaration, how the observance thereof was ever in the Christian Church, as a special time of spiritual exercise and abstinence for the generality of Christian people, from recommendation apostolicalⁱ; howbeit the precept of such forty days' abstinence, and much more the précept of forty days' fast, as also of other ecclesiastical discipline and ecclesiastical administrations respecting penitents or catechumens, respecting public penances, absolutions, catechisings, solemn baptism, synods of bishops, and other the like, specially affixed and determined to that time, may well be allowed to be of ecclesiastical constitution. But 480 it is meet to begin with that which is, even in this of forty days also, of apostolical recommendation. For the proof whereof I might permit it to the judgment of any reader whether a great and sufficient number of the authorities by me above produced, though brought only to prove some Paschal or Lenten fast before Easter to have been of tradition and institution apostolical, have not evidenced that forty days abstinence, within which also we might best choose to us days for proper fasting, according to the measure of our bodily strength and devotion of our minds, comes unto us fairly recommended from tradition apostolical. In a word, this is proved from every author that hath given in testimony of the original apostolical of τεσσαρακοστή, or *Quadragesima*; which I have shewed never was understood in the Church of forty hours, and yet was for certain an aiming at least at some number of forty, within which Christian abstinence

ⁱ Ab Apostolis traditum et commendatum, [vid. p. 101. sup.]

should especially be exercised ; but if not forty hours, there is nothing next that can be imagined less, nor indeed was it more, than forty days. Amongst such testimonies already produced there need be nothing asked for elder than the practice of the Religious in St. Mark's time, witnessed by Philo, who saw them and lived among them ; by Eusebius, who saw and cites many ancient records and monuments ecclesiastical which now are no where extant ; and by St. Hierome, who made most curious search into the ascetical observances of the primitive religious Christians in Egypt, and wrote exactly the lives of many of the chief of them. All these three, Philo^k, Eusebius^l, and St. Hierome^m, do together make up this complete testimonyⁿ, that far within the times of the Apostles, while yet St. John, yea St. Peter and St. Paul were alive, in the Church where St. Mark was set bishop by St. Peter, the religious Christians did διὰ ἑπτὰ ἑβδομάδων by the space of about seven weeks, speaking popularly, exercise special abstinence and devotions ; not of precept indeed to all Christians, for we speak not now of that, but of recommendation certainly from their spiritual guides, which were apostolical persons sent to them from the Apostles, 481 and particularly St. Mark, a teacher inspired of God. For the time, Philo's words are, οὗτοι τὸ μὲν πρῶτον ἀθροίζονται δι' ἑπτὰ ἑβδομάδων—οἶνος ἐν ἐκείναις ταῖς ἡμέραις οὐκ εἰσκομίζεται—καὶ τράπεζα καθαρὰ τῶν ἐναίμων, ἐφ' ἧς ἄρτος μὲν τροφή, προσόφημα δὲ ἄλλες—ἔνιοι δὲ καὶ διὰ τριῶν ἡμερῶν οὐχ ὑπομυμνήσκονται τροφῆς,—καὶ μόλις δι' ἑξ ἡμερῶν ἀπογεύεσθαι τροφῆς ἀναγκαίας—ἀγνὴν γὰρ καὶ ἀειπάρθενον αὐτὴν [ἑβδομάδα] ἴσασι· ἔστι δὲ προεόρτιος μεγίστης εορτῆς ἣν πεντηκοντὰς ἔλαχεν, &c. μετὰ δὲ τὸ δεῖπνον τὴν ἱερὰν ἀγούσι παννυχίδα· “these assemble themselves especially by the space of seven weeks ;—wine in those days is not brought in unto their tables ;—and their table hath not any thing of that which had” sensitive life, or “blood, but bread for their food, and salt for that which they eat with their bread ;—some

^k In his book περὶ τοῦ βίου θεωρητικοῦ, ἢ ἱκετῶν, [vid. p. 24, sqq. sup.]

^l In lib. ii. Histor. Ecclesiast. c. 17.

^m In lib. ii. advers. Jovinian. c. 39.

ⁿ Add to these Sozomen, lib. i. c. 12. [p. 26.] Τοιαύτην παρίστησιν, οἶαν καὶ

ἡμεῖς νῦν παρὰ τοῖς Ἀιγυπτίῳ μοναχοῖς πολιτευομένην ὁρῶμεν—καὶ ὁ μὲν φίλων ὠδέπη ἱστορῶν ἔοικεν ὑποφαίνειν τοὺς κατ' αὐτὸν ἐξ Ἑβραίων χριστιανίσαντας—παρ' ἄλλοις γὰρ οὐκ ἔστιν εὐρεῖν ταύτην τοῦ βίου τὴν διαγωγὴν.

for the space of three days eat no food: and scarce” sometimes “by the space of six days did they refresh themselves with their natural food;—a week they observed by a pure and holy virginal observance; which was preparatory to the greatest feast”—which with Philo and Eusebius in the Jews’ and Christians’ language was known to be the feast of Easter —“which was followed with the fifty days’ solemnity;” τὸ δὲ ἐξ ἑωθινοῦ μέχρις ἑσπέρας διάστημα σύμπαν ἐστὶν αὐτοῖς ἀσκησις· ἐντυγχάνοντες γὰρ τοῖς ἱερωτάτοις γράμμασι, καὶ θ’ ἐξ.— εἰς γενόμενος χορὸς τοὺς εὐχαριστηρίους ὕμνους εἰς τὸν Σωτῆρα Θεὸν ᾗδον—αἶ μὲν οὖν ἄληστον ἔχουσι τὴν τοῦ Θεοῦ μνήμην “the whole space with them from morning unto evening is” a spiritual “exercise; for being intent on the Holy Scriptures,” &c.—“making one choir they sing eucharistical hymns to God their Saviour;—ever they have God in perpetual remembrance.” This Philo wrote, who in the days of Claudius came to speech with St. Peter in Rome; and he wrote of those οὐκ εἰδὼς μόνον “not only whom he had seen,” ἀλλὰ καὶ ἀποδεχόμενος ἐκθειάζων τε καὶ σεμνύνων τοὺς κατ’ αὐτὸν ἀποστολικούς ἄνδρας ἐξ Ἑβραίων, “but also setting forth°, admiring and reverencing the apostolical men of the Hebrew nation which lived there where St. Mark did,” saith Eusebius^p, who writeth farther on this wise: ⁴⁸² ταύτας τοῦ Φίλωνος σαφεῖς καὶ ἀναντιρρήτους περὶ τῶν καθ’ ἡμᾶς ὑπάρχειν ἡγοῦμεθα λέξεις· εἰ δ’ ἐπὶ τούτοις ἀντιλέγων τις ἔτι σκληρύνειτο, καὶ οὕτως ἀπαλλαττέσθω τῆς δυσπιστίας, ἐναργεστέραις πειθαρχῶν ἀποδείξεσιν, ἃς οὐ παρὰ τισὶν ἢ μόνῃ τῇ τῶν Χριστιανῶν εὐρεῖν ἐστὶ κατὰ τὸ εὐαγγέλιον θρησκείᾳ—καὶ τὰς ἐξ ἔθους εἰσέτι καὶ νῦν πρὸς ἡμῶν ἐπιτελουμένας ἀσκήσεις, ἃς διαφερόντως κατὰ τὴν τοῦ σωτηρίου πάθους ἑορτὴν ἐν ἀσιτίαις καὶ διανυκτερεύσεσιν, &c. ἅπερ ἐπακριβὲς τὸν αὐτὸν ὄν καὶ εἰς δεῦρο τετήρηται παρὰ μόνοις ἡμῖν τρόπον ἐπισημηγμένας,—καὶ μάλιστα τὰς τῆς μεγάλης ἑορτῆς παννυχίδας, καὶ τὰς ἐν ταύταις ἀσκήσεις—ὅτι δὲ—τὰ—ἀρχήθεν πρὸς τῶν Ἀποστόλων ἔθη παραδεδομένα καταλαβὼν ὁ Φίλων ταῦτ’ ἔγραφε, παντὶ τῷ δήλῳ· “these words of Philo we deem to be manifestly and undeniably meant concerning those which are of us” Christians; “which if any shall be so hardy to deny, let him yield

° [Vid. p. 24, note r, sup.]

¹ [P. 69.]

^p [Vid. p. 24. sup.]

to these clear demonstrations (and cease to be hard of belief), viz. of such things as are not to be found with any but in the religion of Christians only, according to the Gospel;—even such ascetical abstinences which are of custom performed amongst us even until now, which more eminently are observed about the solemnity of our Saviour's passion, in fastings and whole night watches," &c.—“ which accurately after the same manner are performed even until now, and with us Christians only;—the vigils and abstinences belonging to that great solemnity;—and even such customs hath Philo there written, which were delivered in the beginning from the Apostles.” The time, Philo tells us, was about the space of seven weeks before that feast, which was Easter; that space of time—exempting one day in every seven, which Philo there saith they did *πανιερόν καὶ πανέορτον νομίζουσιν*, hold as very sacred and festival—gives us the forty days, with two only (as with us) preparatory to the forty. And this being before the number of forty mentioned by Irenæus^r in the matter of the fast, adds reason to the authority of that ancient record which B. Rhenanus^s lighted on, that interpreted the forty hours, which Irenæus noted as a change from the former plain and
483 simple custom, to have been a substitution of forty hours for forty days; or else to that reading of some's fasting forty days, and those so many superpositions, such observance of seven weeks (that is, with such exemption as above, forty days) being, as Eusebius there pronounces^t, *inter τὰ ἀρχαῖα πρὸς τῶν Ἀποστόλων παραδεδομένα* which was the proposition here undertaken; that forty days' observance was, though not of precept—wherefore variations therefrom were borne withal by the Church, saith Irenæus—yet from apostolical recommendation. Here I shall esteem it no bar to what hath been said if any shall observe with me in those new-converted zealous Christians, being Philo's countrymen, of the nation of the Jews, which dwelt in and about Alexandria in the greatest numbers with Philo the Jew himself, some part of zeal left in them towards something of their ancient Judaical rites, which in new-converted Jews the Apostles themselves did bear with; this is no more than Eusebius and

^r [Vid. p. 222. sup.]
^s [Vid. p. 217. sup.]

^t [Vid. p. præced.]

Sozomen themselves, who magnify their Christianity, did observe in the *ιουδαϊκώτερόν τι* it is sufficient that these their observances of fastings and watchings and devotions by the space of seven weeks before Easter, were no part of their Judaical rites ; let any shew us any such observance of any sect of the Jews or of any other religion in the world, before Christianity brought in this ; so far therefore was this from any thing of Judaical rite, that from this itself Eusebius collects, as from one of his *ἑναργέστεραι ἀποδείξεις ἃς οὐ παρὰ τισὶν ἢ μόνῃ τῇ τῶν Χριστιανῶν εὐρεῖν ἔνεστι κατὰ τὸ εὐαγγελιον θρησκεία*, their indubitable Christianity. Next I may here be allowed to suppose that I have already shewn in the foregoing chapter, in Irenæus's Epistle to Victor^x, a fair intimation of forty days' abstinence or fasting, as the plain and simple manner of keeping the Paschal fast, as long before his time as the Apostles were. They which are so confident that no mention of forty days, that no such number of days was at first observed, or can be shewn so early as in Irenæus's days, should consider whether what St. Austin wrote^y, *quadraginta diebus jejungere monemur ; hoc Lex, cujus persona est in Moyse, hoc prophetia, cujus personam gerit Elias, hoc ipse Dominus monet, qui tanquam testimonium habens ex Lege et prophetis, medius inter illos in monte tribus discipulis videntibus atque stupentibus claruit ;* "we are admonished to fast forty 484 days ; this the Law, whose person Moses bare ; this the Prophets, whose person Elias sustained ; this the Lord Himself admonisheth us, who as receiving witness from the Law and the Prophets, shone forth in the midst betwixt those two in the mount, the three disciples beholding with astonishment ;" and what St. Hierome writes^z, *est Dominus,—qui quadraginta diebus Christianorum jejunium sanctificavit ; ipse quoque Dominus—jejunat quadraginta dies, et hæreditatem nobis jejunii derelinquens ad esum corporis sui sub hoc numero nostras animas præparat ; Dominus totidem [quadraginta] diebus in solitudine jejunavit, ut nobis solennes jejuniorum dies relinqueret,* "the Lord fasted forty days in the wilderness, and hath t hereby sanctified the Christians' fast, and left to us the

^u [Ubi sup.]^x Euseb. lib. v. c. 24. [vid. sup. p. 24. note n.]^y [Vid. p. 93. sup.]^z In lib. ii. advers. Jovinian. On Jon. iii. On Isa. lviii. [vid. p. 42. sup.]

solemn days of fastings, leaving to us that inheritance of the fast, and preparing our souls to the eating of His body under this number of forty;" they should consider whether, I say, Irenæus himself can no where be found, beside if in that Epistle, to have given some such fair intimation. I shall produce a passage from him at large, because I have not seen it by any observed to this purpose: it is in his fifth book against heresies, *"Primo quidem diebus quadraginta jejunans [Dominus] similiter ut Moyses et Elias, postea esuriit, ut hominem eum verum et firmum intelligamus; proprium enim est hominis, jejunantem esurire: deinde autem, ut haberet adversarius ubi congredetur. Quoniam enim in principio per escam, non esurientem hominem seduxit transgredi præceptum Dei, in fine esurientem non potuit dissuadere eam, quæ a Deo esset, sustinere escam.—Quæ ergo fuit in Paradiso repletio hominis per duplicem gustationem, dissoluta est per eam, quæ fuit in hoc mundo, indigentiam.—^b Quoniam enim in initio homini suasit transgredi præceptum Factoris, ideo eum habuit in suâ potestate; potestas autem ejus est transgressio et apostasia, et his colligavit hominem; per hominem ipsum iterum oportebat victum eum contrario colligari iisdem vinculis quibus alligavit hominem; ut homo solutus revertatur ad suum Dominum, illi vincula relinquens per quæ ipse fuerat alligatus, i. e. transgressionem.—^c Nos autem solutos per ipsum præceptum docuit esurientes quidem sustinere eam, quæ a Deo datur, escam; "first of all" the Lord "fasting forty days, like as Moses and Elias had done, 485 was afterwards an hungered, that we might know Him to be true and undoubted man, for that it properly belongs to man when he fasts to be an hungered; next also that Satan might have a field to fight in and encounter Him. For because in the beginning the devil seduced man by food to transgress the precepts of God, while he consented not to abstain; therefore in the end the devil was not able to dissuade" the Man Christ Jesus "from waiting for that food which is given of God.—The repletion therefore of man which was in Paradise by the double tasting" viz. of Adam and Eve "was dissolved through that abstinence which" Christ "exercised in the world; for inasmuch as in the beginning" Satan*

^a Cap. 21. [§ 2. p. 318.]

^b [§ 3.]

^c [Cap. 22. § 2. p. 319.]

“persuaded man to transgress the precept of his Maker, and therefore had man delivered into his own power, which his power over man lay in man’s transgression and apostacy wherewith he held man fast bound; therefore it was needful that he should by man himself” the Man Christ Jesus “be himself again overcome, and be in contrary manner himself bound fast in the same bonds wherewith he had bound man” viz. in the trial of eating and abstinence; “that man, who had been bound, being now loosed” by Christ “might return to his own Lord, leaving those bonds” viz. of being led by the belly to obey Satan “wherewith he had been held fast bound, the bonds of his transgression.—For *He hath taught us*, now loosed by His command itself, that *hungering or fasting* we should so wait for that food which is given of God,” viz. I understand the holy food of His Body and Blood then wont most solemnly to be received by all Christian people at Easter after their fastings, as appears by the allegations in Irenæus his time of such fasts ending in the feast of Easter, according to traditions and customs much elder than Irenæus and delivered from the Apostles; and he must be much ignorant of Christianity who can doubt whether the most solemn Christian festival in the year were, or not, a solemn time of receiving the holy Sacrament. If forty days’ abstinence were not in public use in Irenæus’s time, it must be more than strange how Origen^d living so near his time, should in the name of Christians say, *habemus enim Quadragesimæ dies jejuniis consecratos*, and those there by him remembered as his first instance of *abstinentia Christiana*, “not that we may,” saith he, “let loose the reins of Christian abstinence.” These homilies are Origen’s own, saith Gerard^e, and these fasts of⁴⁸⁶ the Quadragesima are the Christians’ own, saith Origen; who it cannot be wondered should mention the Quadragesima in his homilies, who in his eighth book against Celsus^f acknowledges and defends against Celsus the common manner of all Christians in observance of the *παρασκευαί* of which Tertullian before had said, speaking of a custom common to the Catholics with his Montanists, *Cur Pascha celebramus annuo circulo?*—*cur dicamus et jejuniis Parasceuen?* “For we have

^d [Vid. p. 32. sup.]

^e [Vid. p. 32. sup.]

^f [§ 22. vol. i. p. 758.]

^g [Vid. p. 22. sup.]

the days of Quadragesima" or the forty days "consecrated to fastings," viz. a consecrated chief part of the Christian abstinence. About this time might that canon be made, the sixty-first among the apostolical canons^h, confirmed in the second canonⁱ of the sixth General Council in Trullo, under severe penalty censuring either bishop or priest, or other clergy, or lay, *εἴ τις οὐ νηστεύει τὴν ἁγίαν τεσσαρακοστὴν τοῦ Πάσχα*, "if any should not fast the holy Quadragesima" or space of forty "which precedes the Pasch, or Easter." Which as to the sanction of penalty and strictness of precept we yield not to be from the Apostles, but from the successors of the Apostles, in their respective times, to the Churches governed by them; a precept ecclesiastical only, as to the commanded number of forty, which yet was, if not then, in the ages of the Church since, *generally* commanded; as may appear by the fiftieth, fifty-first, and fifty-second canons of the Council of Laodicea^k, and those canons ratified in the fourth and sixth General Councils¹; which canons of Laodicea provide not only for the keeping *ὅλην τὴν τεσσαρακοστὴν*, and again, *πᾶσαν τὴν τεσσαρακοστὴν νηστεύειν ξηροφαγούοντας* but also that men should beware, *ἀτιμάζειν τὴν τεσσαρακοστὴν*, "to dishonour the fast of forty days." Yet though such abstinence of forty days were not commanded by the Apostles, but by the Church, we have shewn notwithstanding, that it was of apostolical recommendation; and who is there not almost, since the writings of Christian bishops came to be more frequent and to be better preserved unto our hands, viz. since the days of Constantine, which doth not witness so much at least? We have but even now recited St. Austin and St. Hierome. Briefly, there is not one of the twenty-four indubitable Paschal Epistles or Homilies of Theophilus and St. Cyril of Alexandria, which doth not witness the abstinence of forty days before Easter to have descended from the Apostles, or from instruction evangelical from the Lord; 487 which also was not taught the world but by the Apostles. For the several testimonies of St. Ambrose in Milan, Leo in Rome, of Basil and Gregory Nazianzen in the east, of

^h [P. 451.]

ⁱ [Vid. p. 31. sup. note q.]

^k [Vol. i. col. 790.]

¹ [Vid. sup. p. 109. note k, and p. 220. note a.]

Chrysologus, Cæsarius and others, I rather refer you to the preceding Discourse from p. 34. and forward, than here repeat them.

It remains now to shew in what sense the observance of the forty days was of constitution only ecclesiastical.—And such it was, first, if we respect the precept of fasting forty days.—Secondly, if we respect the several sanctions of ecclesiastical penalties which the governors of the Church did, and might justly as they saw cause, decree. Thirdly, in respect of some particular kinds of meats prohibited with the allowance of others, because such distinction generally may be profitable to the ends of fasting: within the compass yet of which law and of the letter of it, men may—for so may any human law be abused—choose to themselves such of the meats allowed as may be but an exchange of pleasures, and in no wise less contrary to the ends of fasting than the meats forbidden; which argues, as the shifting wickedness of sensuality, so also the imperfection of any law that can by men be set about matters in themselves so various and infinite, unless it meet with such as obey the laws of their superiors for conscience sake, and in their conscience bearing honest and faithful regard to the end of the law. This will be found true, whether we consider the rules of the ancients concerning their *ἐντροφαγίαι*, or the more modern prohibitions of all flesh but the flesh of fish, or in other places also of *lacticinia*, milk-meats, or elsewhere also of some fruits^m: and yet may there be chosen such dry meats, or such fish, or such unforbidden fruits, or even such *panis deliciarum*, bread of delight, as no man can pretend that any Apostle ever thought better of, for the mortifying the flesh or humbling the soul, than of some sort of food by the Church forbidden; and yet the law may to the generality be profitable; and when it is a law undispensed with, must be obeyed; and when it is abused by the devices of fleshly minds, the fault is theirs.—Fourthly, the observation of forty days is a constitution ecclesiastical also as to some purposes of the Church such as are those above mentioned; which will best appear by the words of such ancient authors as sometimes have called the observance of forty days a constitution of the Church:—

^m St. Aust. lib. xxx. cont. Faust. Manich., c. 3—5. [vol. viii. col. 446.]

We will begin with that most remarkable one in St. Chrysostom⁴⁸⁸, πολλοὶ τὸ παλαιὸν τοῖς μυστηρίοις προσήεσαν ἀπλῶς καὶ ὡς ἔτυχε, καὶ μάλιστα κατὰ τὸν καιρὸν τοῦτον καθ' ὃν Χριστὸς αὐτὰ παρέδωκε συνειδότες οἷον οἱ πατέρες τὴν βλάβην τὴν γενομένην ἐκ τῆς ἡμελημένης προσόδου, συνελθόντες ἐτύπωσαν^ο ἡμέρας τεσσαράκοντα νηστείας, εὐχῶν, ἀκροάσεως, συνόδων, ἵν' ἐν ταῖς ἡμέραις ταύταις καθαρθέντες μετ' ἀκριβείας ἅπαντες καὶ δι' εὐχῶν, καὶ δι' ἐλεημοσύνης, καὶ διὰ νηστείας, καὶ διὰ παννυχίδων, καὶ διὰ δακρύων, καὶ δι' ἐξομολογήσεως, καὶ διὰ τῶν ἄλλων ἀπάντων, οὕτω κατὰ τὴν δύναμιν τὴν ἡμετέραν μετὰ καθαροῦ συνειδότος προσίωμεν καὶ ὅτι μέγα κατώρθωσαν διὰ τῆς συγκαταβάσεως ταύτης εἰς συνήθειαν ἡμᾶς νηστείας καταστήσαντες, δῆλον, &c. "many of old have been wont to come to the mysteries" or Sacrament "indifferently, and at adventure," as if simply to come only and eat were sufficient, "especially at this season" of Easter, or the great week, "on which Christ delivered it. The Fathers therefore knowing well and aware of the harm which proceeds from such careless coming to the Sacrament, meeting together have prescribed forty days of fasting, of prayers, of hearing of the word, of synods" for correction of evil manners and abuses, "that all of us together being in these days purified with all diligent care, both by prayers, and by alms, and by fasting, and by whole nights' watches, and by tears, and by confession" or the whole ἐξομολόγησις of penances and satisfaction to the Church, "and by all other means, might so come to the Sacrament with a pure conscience, so far as is possible to us. And that they have wrought great reformation and good, working us to a habit and custom of fasting, is manifest;" where, First we are to observe that even laws also apostolical in some sort, may by the Church's governors be reinforced, pressed, and invigorated in new canons, sanctions, and decrees, where they shall see it needful; secondly, much more things which descend from recommendation apostolical may upon some appearing emergent need be by them made laws ecclesiastical, for some times and places; thirdly, that the

^ο Hom. εἰς τοὺς τὰ πρῶτα Πάσχα νηστεύοντας, λόγ. γ'. [vol. i. p. 611.]

^ο Ἐτύπωσαν, have prescribed, de-

lineated, set a stamp upon, figured out, or copied unto us forty days of fasts, &c.

appropriation of such season of forty days to some such purposes as by this our author here are named, viz. for ἐξομολόγησις of offenders any way made known, their confessions and satisfactions to the Church, for public hearing of sermons, 489 for public night-watches and constant fastings, for synods of bishops designed to the correction of evil manners and abuses, may be properly by an order, rule, and application ecclesiastical, a διατύπωσις of the Fathers of the Church, and yet the recommendation of those forty days to especial abstinence and devotion, especially unto the generality of Christians, who do not^p, as some ἀσκηταὶ or religious, exercise themselves in fastings as it were all the year long, be apostolical. For even St. Chrysostom who wrote this, οἱ πατέρες συνελθόντες ἐτύπωσαν, yet in Hom. xi. on Genesis^q, speaking of the forty days observed by that Church in about eight weeks, with exemption of each Saturday and Sunday, tells his auditors that ἐπὶ τῆς ἁγίας τεσσαρακοστῆς τοῖς τὸν δρόμον τῆς νηστείας καταδεξαμένοις, καθάπερ σταθμὸν καὶ καταγώγια, καὶ ἅκτὰς καὶ αἰγιαλὸν καὶ λιμένας, τὰς δύο ταύτας ἡμέρας τῆς ἐβδομάδος βραχύ τι διαναπαύεσθαι κεχάρισται ὁ δεσπότης, ἵνα καὶ τὸ σῶμα, καὶ θ' ἐξ; “in the holy time of Lent, to such as undertake this course of fasting *the Lord hath indulged* these two” weekly “days, like certain stages or inns, shores or havens, that both the body may be a little relaxed from its labours of the fasting,” &c.; where by saying the Lord hath indulged those days, he at least implies that the Lord hath directed and recommended the other; and he uses the same word in that place of τυποῦσθαι κατὰ τὸ αὐτὸ τοῖνον καὶ ἐπὶ τοῦ καιροῦ τῆς ἁγίας τεσσαρακοστῆς εὐρήσομεν νῦν ἡμῖν διατετυπωμένον.

A second authority is that of St. Hierome^r upon Galat. iv. where having recorded together the observation *quartæ Sabbati, parasceues, diei dominicæ, jejunii Quadragesimæ, et festivitatis Paschæ, ac pentecostes*, “of the fourth day of the week, and of Friday, of the Lord’s day, and of the fast of the Quadragesima or forty days of Lent, and of the festivities of Easter and Pentecost,” which some might object against, as the observation of days and months and times, he answers, *Ad quod qui*

^p This exception Cassianus [coll. xxi. c. 30. p. 805.] makes above.

^q [Vid. p. 43. sup.]

^r [Vol. vi. p. 140.]

simpliciter respondebit, dicet, non eosdem Judaicæ observationis dies esse, quos nostros.—Et ne inordinata congregatio populi fidem minueret in Christo, propterea dies aliqui constituti sunt, ut in unum omnes pariter veniremus; non quo celebrior sit dies
 490 *illa, quâ convenimus, sed quo quâcunque die conveniendum sit, ex conspectu mutuo lætitia major oriatur. Qui vero oppositæ quæstioni acutius respondere conatur, illud affirmat, Omnes dies æquales esse; nec per parasceuen tantum Christum crucifigi, et die dominicâ resurgere; sed semper sanctum Resurrectionis esse diem*, et semper eum carne vesci Dominicâ: jejunii autem et congregationes inter dies, propter eos et a viris prudentibus constitutos, qui magis seculo vacant quam Deo; nec possunt, imo nolunt, toto in ecclesiâ vitæ suæ tempore congregari, et ante humanos actus Deo orationum suarum offerre sacrificium.—Itaque sicut nobis licet vel jejunare semper, vel semper orare, et diem dominicam accepto Domini corpore indesinenter celebrare gaudentibus, non ita et Judæis fas est omni tempore immolare agnum, &c.; “to which he which will answer simply, shall say, that the days of Judaical observance are not the same which are ours.—And lest the inordinate congregation of the people should lessen their faith in Christ, therefore certain days are appointed that we might all meet together in one; not that such day wherein we meet is more excellent, but that on whatsoever day we meet a greater joy may arise unto us from seeing each other. Howbeit he who endeavours more acutely to satisfy the objection opposed, affirms that all days are equal; that neither Christ is only crucified on Good Friday, nor riseth again only on the Lord’s day, but that the holy-day of His resurrection is always, and that he always feeds on the flesh of the Lord; but that fasts and congregations on certain days were appointed by wise men for their sakes, who are more employed in the world than towards God; who neither can, yea nor will assemble themselves in the church the whole time of their life, and offer up the sacrifice of their prayers unto God before human actions.—Therefore not as*

* A like answer Origen makes to Celsus, lib. viii. [§ 22. vol. i. p. 758.] Quod si quis nobis ex adverso regerat nostras Dominicas, parasceuasque, aut Pascha, aut Pentecosten recurrentes solenniter; respondendum est et ad

hoc: quod qui perfectus est ratione, operibus, cogitationibus, perpetuo hærens Deo et verbo naturali nostro Domino, semper agit dies Domini (seu dominicas), et nunquam non habet diem dominicam.

it is lawful unto us either to fast always, or to pray always, and receiving the Lord's body with joy incessantly to celebrate a Lord's day ; not so, I say, was it lawful to the Jews on every day to offer up the" Paschal "lamb," &c.; here, First we are to observe, that both the objection and the answer of St. Hierome in express terms proceed equally of⁴⁹¹ the Lord's day, as of the fast of Lent, or of the stations, or of the feast of Easter ; so as that the opposers of this Paschal fast, if they will with us own the Lord's day to have been delivered to us from the Lord and from the Apostles, are with us concerned to give a fair and just interpretation unto St. Hierome's words. Secondly, that all days are in themselves equal. Thirdly, that the difference betwixt the Jews' observation of days and times and months, and the Christians', is that many of their chief services of God, as their offering the Paschal lamb, or the sacrifice of atonement and the like, might not by them be performed but on such days only to which by God they were restrained ; but there is no such high service of Christianity,—as the holy Eucharist, public confessions of sins, and praises, the service of public prayers, and of preaching and hearing God's word,—which may not upon just occasion be performed unto Almighty God acceptably on any day. Fourthly, that the great benefits and mercies given us by God, such as are His Son's birth, and dying for us, and resurrection, His ascension, and sending down the Holy Ghost, are of us always to be remembered. Fifthly, that notwithstanding, it is needful to the ghostly health of the generality of Christian people, and profitable to all, that a weekly Lord's day should be, as there is, prescribed unto all from God, and Christ, and taught us by His Apostles, on the day of His resurrection ; the first day of the week, and not any other weekly day, to be the Lord's day ; and also annual days, for the memory of Christ's passion, resurrection, &c., which we have been taught also from the same Apostles, as the same Catholic Church practises and witnesses in all ages. Sixthly, that to look on the perfection of some few, who are daily and as it were continual in fastings, in prayers, in receiving the holy Eucharist, in hearing God's word, &c., and not to look on or regard the imperfection and weakness of the generality of Christian people, which neither

can, as St. Hierome says, and much more will not (such is the imperfect disposition of their minds) assemble themselves daily, is a great want of the perfection of charity and wisdom which shines in the Church of God. Seventhly, that therefore certain days for fasts and for congregations for the sake of God's people, have been appointed by wisdom given from God. Eighthly, that whereas St. Hierome says such days
 492 have been appointed by wise men, we trust that since it was a wisdom needful in all ages, and as well in the Apostles' times (especially in some distance of time after the great measures of the Spirit had been given in the descent of the Holy Ghost at Jerusalem) in some degree, as in aftertimes, which appears by the Apostle's complaint of his Corinthians and Galatians, and of the Hebrews' forsaking the assembling of themselves together^t; we trust, I say, they will allow the Apostles to have been filled with the Holy Ghost, the spirit of wisdom, for that purpose that they should be for the Church's present and perpetual good men wise in their constitutions principally; that as St. Paul said of himself, in some of his written constitutions, 1 Cor. vii. 12, "To the rest speak I, not the Lord," viz. not by express word when He was upon earth, as he had that of ver. 10, 11; and ver. 40, "she is happier after my judgment;" and yet in both those he thought, and we think also, that he had the Spirit of God: so some things are said to be constituted by men and not the Lord (which yet is more than St. Hierome said in this case) when not expressly commanded by the Lord's own mouth on earth, though they be constituted by such men as were constituted by God to guide His Church infallibly; by those, we mean, the Apostles of the Lord. And so constituted was the Lord's day, and the Paschal fast of Lent, and the feast of Easter, &c. certainly according to St. Hierome's meaning; as appears by his own express words^u, *nos unam Quadragesimam toto anno tempore nobis congruo secundum traditionem Apostolorum jejunamus*, "we fast one Lent within the compass of the whole year," not three, as the Montanists, "in a fit season, according to the tradition of the Apostles;" and yet thrice he says that the fast of the forty days was sanctified by the

^t Cap. 10.^u [Vid. p. 42. sup.]

Lord, was left as an inheritance from the Lord^x. But it may well be from the Lord and from the Apostles, as above declared and proved, and yet from the Church, from wise men and governors in the Church, as to the inviting, occasioning thereby and compelling such as St. Hierome there describes, *qui nolunt*, which otherwise would not assemble themselves in the Church; as to the *congregationes inter dies* which he mentions.

A third author which is produced is Victor Antiochenus⁴⁹³ (living in the same age with St. Hierome) on Mark ii. where he thus writes^y; *Enimvero inter eos qui in Moysi, et eos rursum, qui in lege gratiæ jejuniis dant operam, hoc præter cætera interest; quod illi quidem jejunia a Deo præfinita habebant, quæ proinde modis omnibus explere obligabantur, etiamsi alias noluisent; hi vero virtutis amore, liberaque voluntatis electione jejunant verius, quam ullâ omnino legis coactione. Quod si vero quadragesimale vel aliud quodcunque jejunium definitum habemus, propter ignavos et negligentes, quo nimirum ii quoque officium faciant, præfinitum habemus; studiosi namque pietatique dediti certo animi consilio propensâque voluntate jejunium illud persolvunt, magis quam ullâ omnino legis aut præcepti vi compulsi*; “betwixt those truly which fast under the law of Moses, and those again which fast under the law of Christ, there is this difference beside others, that they indeed had their fasts predefined by God,” viz. by His express written law for the number, manner, and rigour thereof, “which they were by all means obliged to fulfil, although otherwise they would not; but these fast more truly from the love of virtue and free choice of will, than by any coaction at all of law. And if we have a Quadragesimal fast or any other defined, it is for the slothful and negligent, that they to wit may do their duty, that we have it so predefined; for they which are studious and virtuous and devoted to piety, do pay that fast by a certain purpose of their mind and ready will, rather than compelled by any force at all of law or precept.” Here you are First to remember that I have above laid down this concession, that the precept or law of fasting forty days is of constitution ecclesiastical only; albeit even forty days’ absti-

^x Lib. ii. cont. Jovin. and on Jonah
iii. and Isa. lviii. [ut sup.]

^y [P. 300, col. 2.]

nence we have shewed to be of apostolical recommendation. To this Victor's words here agree concerning the fast Quadregesimal or of forty days; which, if we abstract from law ecclesiastical, Christians perform *verius virtutis amore quam ullâ omnino legis coactione*; or as also he said a little before, *non quod aliquâ legis necessitate ad hoc adigentur;—sed quod hoc medium veluti salutare et opportunum ad virtutis perfectionisque studium suo postea tempore adhibituri sint*; which agrees with what we have observed from our Lord's words, *ἐν ἐκείναις ταῖς* Luke 5. *ἡμέραις νηστεύσουσι*, that they are partly a prediction, "in those days they will fast," by a certain law of gratitude which
 494 the Apostles would practise and teach the Church more truly than by any coaction of law, as Victor here says. Such coaction of law Victor declares himself here to mean, as was the coaction of fear, compelling them to fulfil those fasts, *quæ modis omnibus explere obligabantur, etiamsi alias nolissent*, "though otherwise they would not;" not, as the Christians, from the force of love and by the law of gratitude and of a ready mind, *quod hoc medium veluti salutare et opportunum suo postea tempore adhibituri sint*. Secondly we are to observe that Victor here doth not deny, but rather grant some sort of law and constitution for, some time and season of fasting given to Christians, while he saith, *quod si vero quadragesimale vel aliud quodcunque jejunium definitum habemus*, and forthwith adds, *habemus præfinitum*, "we have such fast prescribed;" and a little after, *jejunium illud persolvunt*, "they pay that fast;" therefore that fast was their duty; though that duty they performed *magis propensâ voluntate, quam ullâ legis vi compulsi*; *verius amore virtutis liberâque voluntatis electione*, choosing the things that please God, *quam ullâ omnino coactione legis*, this being from the law of the spirit of bondage, the other from no less a true law of the spirit of love. *Νηστεύσουσι*, "they will, and shall fast," where though *θελήσουσι* be not expressed, yet it is as well included in the word, as when He saith, John x. 16, *καὶ τῆς φωνῆς μου ἀκούσουσι*, "and they shall, they will hear My voice;" and Matt. xxi. 41, "they shall, they will render unto Him the fruits of the vineyard." Thirdly, Victor saith, *propter ignavos et negligentes jejunium præfinitum habemus*, "we have a law," if any, saith he, "of the Quadregesimal fast prefined or pre-

scribed by reason of the slothful and negligent;" of which sort there are and ever will be many in the Church amongst the generality of Christians, whose consideration must not be contemned, but ever was ground sufficient for the prefinition of some law of fasting to be given in general; which being given all must obey, as well those which yet equally would do it without a law, as others who need such a law, the strong this way also bearing the infirmities of the weak; of this see more in our interpretation last given to St. Hierome's words². Fourthly, the entire occasion and ground of Victor's words was his scope to shew that the Judaical fasts did not now oblige the Apostles or Christian people, as appears by his preceding words^a, *Cum enim Apostoli novi Testamenti præcones et doctores sint instituti, non debent nunc veterum cære-* 495 *moniarum et observationum legibus obstringi. Vos itaque [O Phariseæ] qui priscis illis ritibus et consuetudinibus etiamnum addicti, obstrictique hæreticis, Mosaica jejunia merito observatis; isti vero qui ut nova antequam inaudita præcepta et leges hominibus tradant designati sunt, ad vestras jejunationes hoc tempore compelli non debent, nec jure quoque valent; at suis nihilominus locis una cum cæteris virtutibus, jejunii quoque observantiam et religionem ostensuri sunt; non quod aliquod legis necessitate [h. e. legis terrore] ad hæc adigentur, aut quod vestro more, aut sensu, veteribus ritibus adhuc insistendum arbitrabuntur;* "for since the Apostles are appointed preachers and teachers of the New Testament, they ought not now to be bound by the laws of the old ceremonies and observances; you therefore," O Pharisees, viz. those that came to the Lord, "who as yet addict yourselves to those old rites and customs, and are bound up by heretics, full well do ye observe the Mosaical fasts; but they who were designed to deliver unto men new precepts and laws not before heard of, ought not, and in right cannot be compelled to your fastings in this time," viz. of the Gospel; "but nevertheless they shall also together with other virtues shew forth their *observance and religion of fasting in its proper places or seasons*," viz. in those days when the Bridegroom shall be taken from them, to which Victor was here speaking, on Mark ii.; "not that they shall be driven or compelled thereunto by some legal necessity," viz. as of old

Mark 2.

² [Vid. p. 245. sup.]^a [P. 300. col. i. fin.]

by terror of law, nor by any express written precept of God, “or that they shall deem that they ought after your manner and sense to insist still on the old rites, or rites of the old Law.”

The sum is: the Christian law of liberty, which is not less obliging, because such, is principally a law of gratitude, which is not wont to have all its measures and manner and degrees minutely and expressly defined; yet such obligation it hath to some great evangelical mercies and benefits from God (as are these of which we speak, of Christ’s agony, death, and passion for our sins, and His being raised from the dead for our justification) that never did any Apostle or other ancient Christians think the Christian Church less obliged to the solemn memory of the former at the set season or time thereof in the public religion of fasting, by them that were well able and knowing thereof, or of the latter on the solemn joy or festivity of Easter, than the Jews were—though not
 496 bound by any express written precept as they—to their observation of their Paschal feast, or their humiliation on the day of Atonement. For no Christian heart may deny that the evangelical benefits and mercies which we have received of God beyond what they had, doth as much increase our obligation in that regard beyond theirs, as their precept was, and needed to be, more expressly written than ours; yet *νηστεύουσιν*, “they shall fast,” so shall their obligation and their needs require, *νηστεύσουσι*, “they will fast,” so will their gratitude and love compel them, according to that of Psalm cx., “Thy people shall be willing in the day of Thy power.” Therefore we said also that the abstinence for such measures of time as their forty days, if ye abstract from law ecclesiastical, was of tradition, but that of recommendation, apostolical. For there were, as I have shewn you from the ancients, some observances *ἐκ προστάγματος*, by precept, and some *κατὰ ἀποδοχὴν προαιρέσεως*, left to the willing choice of devotion, *ab Apostolis tradita et commendata*, as St. Austin speaks^b. Hence it is that St. Hierome writes^c, *Jejunium totius anni æquale est*, perhaps he means in each week ordinarily, and at the four seasons of the year equally distributed, *exceptâ Quadragesimâ, in quâ conceditur districtius vivere*,

^b [Vid. p. 101. sup.]

^c Epistle xxii. ad Eustochium, [vol. i. p. 149.]

“except the fast of forty days, in which we have fair leave to live more severely;” so also in his seventh Epistle, to Læta^d, about the bringing up of her daughter^e, *prohibens in tenellâ ætate onera abstinentiæ; in Quadragesimâ tamen, inquit, continentię vela pandenda sunt; et tota aurigæ retinacula equis laxanda properantibus*; “severe burdens of abstinence are not to be laid on tender years; yet in Lent, saith he, you may hoist up sails to her abstinence, and lay loose upon the neck all the reins, when ye see her of her own forwardness speeding.” The Quadragesimal fast hath a goodly space, and lovely recommendation for our exercise therein. Πολλή σοι ἡ προθεσμία· τεσσαράκοντα ἡμερῶν μετάνοιαν ἔχεις· ἔχεις πολλὴν εὐκαιρίαν καὶ ἐκδύσασθαι καὶ ἀποπλύνασθαι, καὶ ἐνδύσασθαι καὶ εἰσελθεῖν, saith St. Cyril patriarch of Jerusalem^f, “you have the space of penance or repentance, the forty days, you have a large opportunity both for putting off” the old garments “and washing yourself clean, and of putting on” the wedding garments “and of entering in” into the marriage feast. And indeed as the property of the grace of the Gospel would that much should be left to the willing choice of our⁴⁹⁷ Christian thankfulness, so the nature itself of human bodies and minds makes it not reasonable so much as generally to prescribe the same measures; which St. Basil the Great observed to himself^g, οὔτε οὖν καιρὸν τροφῆς τὸν αὐτὸν πᾶσι νομοθετῆσαι δυνατόν· οὔτε τὸν τρόπον, οὔτε τὸ μέτρον· “neither is it possible to prescribe any the same law for the time of men’s refection, nor for the manner, nor for the measure;” yea of this very Paschal fast Gregory Nazianzen in his fortieth Oration^h thus wisely teacheth us; comparing Christ’s forty days’ fast and our Paschal abstinence, he saith, ἐνήστευσε [Χριστὸς] μικρὸν πρὸ τῆς πείρας, ἡμεῖς πρὸ τοῦ Πασχα· τὸ μὲν τῶν νηστειῶν ἐν·—καὶ ὁ μὲν νηστεύει τεσσαράκοντα ἡμέρας· Θεὸς γὰρ ἦν· ἡμεῖς δὲ τῇ δυνάμει τοῦτο συνεμετρήσαμεν· εἰ καὶ τινὰς ἄττειν ὁ ζῆλος πείθει καὶ ὑπὲρ δύναμιν· “Christ fasted a little before His temptation; we before Easter; the matter of fastings is one:—Christ indeed fasted forty days, for He was

^d [Vol. i. p. 52.]

^e [The words which seem to be referred to are, “Ante annos robustæ ætatis, periculosa est teneris gravis abstinētia.—Cæterum, in quadrage-

simâ continentię,” &c.]

^f Procat. c. 4. [vid. p. 79. sup.]

^g Lib. Ἀσκητικῶν ad ἐρώτησιν ιθ'. [vid. p. 116. sup.]

^h [Vid. p. 36. sup.]

God; but we proportionate this to our power: though zeal carry some beyond their strength."

Though this be so plain, yet at last I expect to have it objected that so many of the Fathers even by me produced do call the fast of forty days not only a tradition, but also a precept of the Apostles or of the Lord; as when St. Ambrose saithⁱ, "Behold through the mercies of God we have passed through the indicted fasts of Quadragesima" or forty days, "and have fulfilled with the devotion of abstinence the commands of the Lord." But this he might say though all the forty days were not, if something within it were, commanded of God. But when the abstinence of forty days is expressly mentioned, it is more frequently then said that it is according to tradition, or institution, or instruction apostolical or evangelical, than by precept of the Gospel or of the Apostles; and if in some instance it be called their precept, when the extent of forty days is mentioned; since such speeches occur much more seldom, we are to interpret them by the more usual; the love of Christ in some sort constraineth, where no precept of His or His Apostles enjoineth. It is easy to shew that some seldom times we are to allow authors to use those words *ἐντολή*, *mandatum*, *præscriptum*, and *jussio*, or the like, not in their whole rigour. It is St. Austin who is wont to be objected against not only the forty days, but any time of Paschal fast, for those his words, ¹*præcepto Domini vel*
498 *Apostolorum non invenio definitum*; yet the same St. Austin elsewhere^k seems to press on the other hand as far, *Quadragenario numero, quo et Moyses et Elias et ipse Dominus jejunarunt; præcipitur enim nobis et ex lege, et ex prophetis, et ex ipso evangelio, &c.* Candour must reconcile these his sayings to one another; but if men will not be candid, he himself interposes, *non invenimus in evangelicis et Apostolicis literis evidenter præceptum*. This temper is needful to his words, as to the Paschal fast itself, and as to the extent and degree of it, betwixt his *præcipitur nobis* (above) *numero quadragenario*, and that other sentence of his, ¹*vel certis diebus atque temporibus, sicut per Quadragesimam fere omnes, quanto magis quis-*

ⁱ [Vid. p. 39. sup.]

^j Epist. xxxvi. ad Casulanum. [vid. p. 46. sup.]

^k On Psalm cx. [vid. p. 93. sup.]

¹ Lib. xxx. contr. Faustum, c. 6. [vol. viii. col. 447.]

que vel minus seu voluerit, seu potuerit. It is evident that something he thought of precept, and something of counsel left unto free devotion therein.

CHAPTER VII.

AN ANSWER TO THE OBJECTIONS OF THE PRESBYTERIANS FROM PRETENCE OF SOME ANCIENT ECCLESIASTICAL WRITERS, IN THE ^m 65TH, 66TH, AND 67TH PAGES OF THEIR GRAND DEBATE IN 4TO.

HERE first is published by our brethren the sum of their desires: "It is desired that nothing should be in the Liturgy, which so much as seems to countenance the observation of Lent as a religious fast;" i. e. it is desired, that what hath been part of the religious observance of this renowned Church of Christ, the Church of Brittany, as is most probable, ever since it was a Christian Church, from the days of the Apostles unto this present time, (except if at any time Christianity itself hath for some years here been overrun with paganism,) both before the corruption of popery, and under it, and ever since the Reformation, should now at their instance, as men that have brought unto us new light, be wholly expunged; that whereas there stands now in this Church's public service of God no less than twenty-five leaves ⁴⁹⁹ relating to the religious observance of Lent, care now be taken that nothing should be left which may continue, yea or countenance,—they add also, or so much as seem to countenance that part of our Church's service of God. As for the testimonies cited by us, they pronounce them to be to little purpose; for they deny not the custom of observing Lent, either fewer days or more, to have been as ancient as those authors, viz. St. Chrysostom, St. Cyril, St. Austin, and St. Hierome; nor do they deny it so anciently by St. Hierome, there cited to that purpose, to have been witnessed a tradition apostolical; and by how many more, they may if they please see in this treatise. What exceptions now against Lent are made in their own conceptions and words, we, esteeming such of less weight, therefore shall speak to, but in the second place; we begin first to examine, what they lay pretence to in antiquity.

^m [P. 31, sqq.]

Where first they begin with Tertullian, ⁿ *Si omnem in totum devotionem temporum et dierum et mensium et annorum erasit Apostolus, cur Pascha celebramus annuo circulo in mense primo? cur quadraginta exinde diebus in omni exultatione decurrimus? cur stationibus quartam et sextam Sabbati dicamus, et jejuniis parasceuen?* Quamquam vos etiam Sabbatum siquando continuatis, nunquam nisi in Paschâ jejunandum, &c.; and excusing that rigour of their fasts, ^o *Quantula est apud nos interdictio ciborum? duas in anno hebdomadas xerophagiarum, nec totas, exceptis scilicet sabbatis et dominicis offerimus Deo;* which words of your author for so much as you english not to your reader, as neither any that follow, we shall not trouble ourselves to do it by syllables. Out of the same author^p you subjoin, *Neque^q de cætero differenter jejunandum ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus et causis uniuscujusque; sic et Apostolos observasse, nullum aliud imponentes jugum certorum et in commune omnibus obeundorum jejuniorum;* this is your strength from Tertullian. Now beside much which you omit in those chapters, which is for the Paschal fast against you; what one word is there in what you cite, for you against the Paschal fast of Lent? By Lent we understand that which is mentioned in the Common Prayer Book; for that only your request mentions, and desires to be removed. Now Lent, as there you may discern by our prayer to God, and services, is indeed a religious fast properly so
500 called, an anniversary fast, forerunning in our Common Prayer Book, and in our observance, the feast of Easter; now what word can any man discern in all this of Tertullian, that can make aught against such anniversary religious fast before Easter? If any thing could have been made, either you or your printer, we cannot tell which, would have done it, by changing as we see a very material word, *itaque jejunandum*, into *neque jejunandum*. But let that be the printer's mistake; yours are greater, to think any of that which you do produce from Tertullian helps your cause. For you here granting us what cannot be denied, that the Psychici here with Tertullian are the Catholics; then Tertullian here mentions, first as a practice common to the Catholics and the

ⁿ De Jejun. c. 14. [vid. p. 22. sup.]
^o Cap. 15.

^p Cap. 2.
^q [Edd. "Itaque."]

Montanists, that they did both celebrate annually Easter ; and that forty days after (Tertullian says fifty) the Church spent in a holy joy or exultation, viz. from Easter to Whitsuntide : secondly, that the Church did observe two weekly stations, Wednesday and Friday (on which the Church of England hath her public Litanies enjoined in all churches) : thirdly, that the Catholics did especially exercise on Good Friday fasting, and, sometimes at least, continued on Saturday : fourthly, that other fasts were not to be prescribed by new schismatical teachers, whereof Montanus was then head : and fifthly, as for the *nullum aliud*, &c., ye have wholly left out that to which it refers, *certos dies a Deo constitutos* ; which you would not let your reader know that the Catholics (as you confess they were that spake) did plead, that they had certain days of fastings appointed by God ; that no other yoke (viz. by teachers only such as Montanus was) was to be imposed, of fasts in common to be observed ; for as to their governors, Tertullian doth acknowledge in the chapter before what you cite, that it was received in custom with the Catholics, that they which had the rule over them did, beside those fasts constituted by God, indict occasional fasts : sixthly, that the Montanists' and Tertullian's society, as to their fasting, took to a singular way themselves, different from the Church and Catholics, for which they were here contested with ; and that new way was of two weeks chosen at their own pleasure and kept in their Montanist congregations, observed in dry or hard diet : seventhly, that this new way being taught by Montanus as a doctrine from God, different from the certain days appointed the Church by God, as the Catholics there contend, was justly chargeable with that which St. Paul blames in the Galatians, "observing days and 501 times," viz. besides what was appointed by God, as the Lord's day and those they mentioned, *certos dies a Deo constitutos*. These are all the propositions, which are contained in all you cite from Tertullian.—Now what one word is here against the religious fast of Lent before Easter, as observed in our Common Prayer Book ? One would think the whole allegation had been gathered by some one of your adversaries, for the Church of England against you. For tell us, we pray you, that we may run through all the seven ; First, is it your

society, or the Church of England, that observes annually the feast of Easter, and fifty days after from that feast unto Whitsunday, in exultation and joy, viz. spiritual, for Christ's resurrection and ascension? Secondly, are the weekly Wednesdays and Fridays by you or by the Church of England rather regarded? let her litanies on both days, and her customary fasts on Fridays witness. Thirdly, fasting specially exercised on Good Fridays, is this the thing which you allege for yourselves against the Common Prayer Book of the Church of England, and against the religious fast of Lent before Easter? Fourthly, is the Church of England's public observance of the fast of Lent, the prescription of fasts by private schismatical teachers, such as Montanus's was? whose authority in requiring fasts is more like Montanus's, the Church of England's, or any private men's within her? Fifthly, as to the *nullum aliud, viz. præter certos dies a Deo constitutos et in evangelio determinatos, illos in quibus ablatum est sponsus*, whose prescribed fasting days, the Church of England's religious fast of Lent, or other men's indicted fasts, are more likely to be meant by the Catholics in Tertullian, saying "that they had certain days constituted by God, and determined in the Gospel, those, viz. in which the Bridegroom was taken away"? Sixthly, whether doth the Church of England in her observing the religious fast of Lent, or others in separating from the observance of that fast, more resemble the Montanists' different singular ways? Seventhly, the certain days appointed by God, in which the Bridegroom was taken away; beside which, for teachers to press a fixed annual fast, any other, without the authority of lawful governors, was charged by the Church as observing of days and times and months and years; are, I say, those days more likely to be the
502 public religious fasts before Easter which the Church of England observes, or some other you can shew us?—This is all you have, but much more you might have brought from Tertullian to the same sense; as that the Catholics objected to those new teachers, *novitatem, de cujus illicito præscribunt*^r, "they object to them novelty, against the unlawfulness whereof they prescribe;" they the Catholics prescribe also against the Montanists, *constituta esse solennia huic fidei*

scripturis, vel traditione majorum; nihilque observationis amplius adjiciendum ob illicitum innovationis.

The next author you allege is a fragment of Irenæus's Epistle in Eusebius^s, which how much it makes against you, and for the religious Paschal fast of Lent, I have shewn you through the whole fifth chapter of this Appendix: where I have considered that passage of Irenæus, both in itself, and in relation to you; whither I refer you, and the reader.—To Socrates (with Sozomen and Nicephorus) we shall speak in the last place, because there is much laid on him.

And now consider the rest of your helps to expound St. Hierome, who calls the fast of Lent a tradition apostolical. To this you say, citing Regaltius^t, a modern critic, that St. Hierome and others, calling it an apostolical tradition, did it with respect to Christ's forty days; and what then, we pray you? is that against the religious observation of the fast of Lent in our Common Prayer Book, where our Church thus prays, "O Lord, who for our sakes didst fast forty days and forty nights: give us grace to use such abstinence, that our flesh being subdued unto the spirit," &c.? so that what St. Hierome and the other Fathers you say did respect, the same doth our Church and our Common Prayer Book respect, viz. Christ's forty days' fast; and how is your objection against the Common Prayer Book helped by that? To what you say, that they did not intend themselves any such thing as any fast of forty days, how apparently false that is found to be, you may read, for St. Hierome, in the forty-second and forty-third pages of this Discourse; and for the rest in the rest of the Discourse.—Next you teach us how to expound St. Hierome by that in his Epistle ad Lucin.^u *Unaqueque provincia abundet in suo sensu, et præcepta majorum leges apostolicas arbitretur.* If this were as you mean, whether do the observers of the religious fast of Lent, or you who dissent, defer more to *præcepta majorum*, the precepts of our ancestors? Secondly, St. Hierome doth not here say that such precepts in several provinces were to be held *pro traditionibus apostolicis*; to the obedience of wholesome customs ecclesiastical, whiles they are not retracted by those who rule over us,

^s Lib. v. c. 24. [vid. p. 212, sqq. sup.] c. ii. note h.]

^t [Viz. on Tertullian, de Jejunis, ^u [Vol. i. p. 186.]

—and of such only St. Hierome speaks,—we are by laws apostolical obliged; and yet such customs or laws are not, nor yet are called by St. Hierome, traditions apostolical. It is a Catholic rule given by Ferrandus Diaconus*, *Et omnis, qui se ad Ecclesiam pertinere gloriatur, legibus vivat Ecclesiæ; maxime his, quas antiquitas roboravit.*

Next, to what you object out of St. Austin, Epistle xxxvi.^y, if you had not withheld from us his own explication which he adds in the same place, professed by him as an explication, saying, *ut supra commemoravi*, it had been in the whole thus; *in Evangelicis et apostolicis literis, totoque instrumento quod appellatur Testamentum Novum, animo id revolvens, video præceptum esse jejunium; quibus autem diebus non oportet jejunare, et quibus oporteat, præcepto Domini vel apostolorum non invenio definitum;—non invenimus evidenter præceptum.* Now though there be no express evident written precept in the New Testament, yet for all that it may be *traditio apostolica*; as, lest we should so mistake him as here you have done, himself hath told you of some^z, *quam consuetudinem credo ab Apostolica traditione venientem; sicut multa, quæ non inveniuntur in literis eorum, neque in conciliis posteriorum, et tamen quia per universam custodiuntur Ecclesiam, non nisi ab ipsis tradita et commendata creduntur*; yea and of the particular Paschal fast itself, kept as it is also in memory of Christ's passion, he tells us^a, *illa autem quæ non scripta, sed tradita custodimus, quæ quidem toto terrarum orbe servantur, datur intelligi vel ab ipsis Apostolis, vel plenariis conciliis, quorum est in Ecclesiâ saluberrima auctoritas, commendata atque statuta retineri; sicuti quod Domini passio et resurrectio, et ascensio in cælum, et adventus de cælo Spiritus sancti anniversariâ solennitate celebrantur.* Now then this Paschal fast of Lent being observed in all the world,—then when he wrote that at least, and indeed ever since till the present age of this controversy or thereabouts,—and yet not pretended by the observers thereof to have been appointed or instituted by any General Council^b, the very first of those Œcumenical Councils mentioning it only in the fifth canon

* In Parænetico ad Reginam, regulâ tist., c. 7. [vid. p. 101. sup.]
quintâ. [Vid. p. 103. sup.]

^y [Vid. p. 46. sup.]

^z Lib. ii. de Baptism. contr. Dona-

^a [Vid. p. 43. sup.]

^b [Vid. p. 155. sup.]

as a thing famously known long before in all the world ; it remains therefore, that according to St. Austin's rule, it was delivered from the Apostles. If all this convince you not ⁵⁰⁴ that you have produced St. Austin to a purpose evidently against his own meaning, it is yet more manifest how the same St. Austin who saith, *in evangelicis literis non invenio evidenter præceptum*, yet saith also in his fifty-fifth Epistle, which is to Januarius, *Quadragesima sane jejuniorum habet auctoritatem, et in veteribus libris,—et ex evangelio, &c.* ; “the Lent truly of fastings hath authority both in the old books, and out of the Gospel,” and Psalm cx., *Quadragesenario numero, quo et Moyses et Elias et ipse Dominus jejunaverunt ; præcipitur enim nobis et ex Lege, et ex prophetis, et ex ipso evangelio, quod testimonium habet a Lege et prophetis* ; “in the number of forty days both Moses, and Elias, and the Lord Himself did fast ; for it is commanded unto us both from the Law, and from the prophets, and from the Gospel itself, which receiveth witness from the Law and the prophets.”—Now proceed we to your next testimony, and that from St. Austin also ; and make trial, whether you have any better success therein. The place is contra Faustum Manichæum, lib. xxx. cap. 5, *quanto magis quisque vel minus seu voluerit, seu potuerit* ; thence you would conclude that Christian abstinence in Lent was voluntary : whenas St. Austin speaks only of the degrees of the rigour of that abstinence ; for he doth not say, *si forte aliquis voluerit et potuerit*, but *quanto magis quisque vel minus seu voluerit seu potuerit*. But because you give us his words so imperfect, we will set them down here a little more at large : the Manichean heretic objecting thus against St. Austin and the Catholics, *Quid ergo et vos,—cum hæc a vobis passionis Christi celebrantur mysteria ?—Si Quadragesima sine vino et carnibus non superstitiose a vobis, sed divinâ lege servatur, videte quæso, videte, &c.* St. Austin answers, *Christiani, non hæretici sed Catholici, edomandi corporis causâ, propter animam in orationibus amplius humiliandam, non quod illa esse immunda credant, non solum a carnibus, verum a quibusdam etiam terræ fructibus abstinent ; vel semper, sicut pauci, vel certis diebus atque temporibus, sicut per Quadragesimam fere*

^c [Vid. p. 46. sup.]

^d [Vol. iv. col. 1244.]

^e [Vid. p. 251. sup.]

^f [Col. 446.]

omnes, quanto magis quisque vel minus seu voluerit, seu potuerit. Vos autem ipsam creaturam negatis bonam, &c.—Videtis ergo—multum interesse inter abstinentes a cibis propter sacramenti significationem vel propter corporis castigationem, et abstinentes a cibis, quos Deus creavit, dicendo quod eos Deus non creavit: 505 proinde illa doctrina est Prophetarum et Apostolorum: hæc dæmoniorum mendaciloquorum. You see that what you cite was spoken, not of the substance of the Paschal fast, but of a certain manner, or rather one part of the manner of their keeping it; and that not permitted to their will, save as to the degree of the rigour of it; and concerning that very manner he speaketh greater words than the Common Prayer Book (which ye would have corrected) or the Church of England any where hath expressed herself in.

Your next testimony (Socrates being reserved) is from Prosper, you say, lib. de Vit. Contemplat. ii. cap. 24.^g But you should have been advised by learned Protestant writers, who would tell you that that book was not St. Prosper's, but put upon him.

The next therefore is that of Cassian^h, in *primitivâ Ecclesiâ æquale fuisse jejuniū per totum annum; ac frigescēte devotione, cum negligērentur jejunia, inductam Quadragesimam a sacerdotibus*. To omit many exceptions that lay against Cassian in this point; give us any such age wherein, with the generality of Christians (for whose sake constitutions are framed for the Church, whether by the Apostles or others) an equal fast was kept through the whole year, as it was perhaps by some anchorets or religious whom Cassian especially had in his eye; and we will easily grant the command of forty days' fast to be superfluous then. But that Cassian doth not say ever came to pass, even in the most primitive times; *per totum annum*, he saith, but not *per totum orbem christianum*. Secondly, no man can ever shew an age of the Church wherein she was without the Paschal fast, or any following age wherein it was brought in by bishops or priests, though it might be oft re-enforced and urged into more diligent practice, and whetted upon Christian people, as in the Council of Laodicea in many of its canonsⁱ, and in the

^g [P. 68.]

ⁱ [Vol. i. col. 790.]

^h Lib. ii. col. 21. cap. 30. [p. 805, 806.]

General Council in Trullo, can. 56,^k and this some may call a being brought in. And yet if Cassian mean, as he may, speaking not of abstinence only, but of stricter proper fasting, that the precept and necessity of so fasting forty days was only of constitution ecclesiastical, he speaks nothing for you against the Common Prayer Book.—As for the difference about the manner, or number of days, of stricter fasting, mentioned by Dionysius of Alexandria, Sozomen, and Nicephorus, it matters nothing; since there were always forty days of abstinence notwithstanding recommended, as I have proved, to all that were able, *tradita et commendata ab Apostolis*, or commanded them also by their rulers and governors,⁵⁰⁶ as in most Churches and ages of the world after the waxing cold of devotion needed such commands; which may further also interpret Cassian. Within such time moreover, either the devout Christians themselves did choose out for themselves or those that had the rule and government over them did choose out for them, as we read that Leo did^l, some number of days, either continued or with interval, more or fewer, to be fasted until even, but especially on the six days of the great week, as Dionysius Alexandrinus^m in the place by you alleged expressly witnesseth, and more especially yet on the day of our Lord's crucifixion, as yourselves also alleged from Tertullianⁿ, *dicatam jejuniis Parasceuen*, and cap. 14. of his Book of Prayer, *⁰sic et die Paschæ* [πάσχα σταυρώσιμον] *quo communis et quasi publica jejunii religio est.*

Come we therefore in the last place to Socrates, out of whom you have brought two testimonies, and might have, I freely acknowledge, brought more; and he is by us the more to be considered, because all that of late have written against the obligation of the religious fast of Lent at home or abroad have fetched their chief armour from Socrates; yet sometimes wronging him by most unjust and purposely false translation of their author (as in an English pamphlet of last year), who may seem himself enough to have wronged or loosened the Church's fasts and festivals, for causes which shall presently be shewn. But here we shall first shew that none of our exceptions against Socrates are needful to our refutation of our

^k [Vol. iii. col. 1682.]

^m [P. 108.]

^l Serm. iv. de Quadragesimâ, [p. 39.]

ⁿ [Lib. de Jejun. c. 14, p. 552.]

^o [P. 135.]

brethren the presbyterians their exceptions out of Socrates against the religious fast of Lent, as it is appointed to be observed in our Common Prayer Book.—For, First as to the variety in several countries about the number of the days viz. of their stricter fasting, as Dionysius Alexandrinus^p whom you here join with Socrates, hath shewn you, I have answered above, shewing that it hurts us nothing; but no country had a custom of keeping none, or pretended conscience against the substance of the Paschal or Lent fast, that they might therein be allowed to differ from all the body of the Catholic Church that then lived or had lived throughout the world; as our brethren now would obtrude upon their own country and the Church that bare them. If Socrates^q admire that so many countries differing about the number of the days, yet all
507 agreed to call it τεσσαρακοστή, *Quadragesima*, or the fast of forty days (and so yourselves allege Sozomen and Nicephorus also witnessing), this is an evident testimony that all the countries every where had received a tradition of a τεσσαρακοστή, *Quadragesima*, or fast of forty days, elder than their differences about the number of days, as hath been shewed above at large in my fifth chapter; that whatever variety of indulgences several countries—upon whatsoever pretence of their fainter regions, or hotter stomachs, or less plentiful provisions throughout all the year, or the perpetual toil of their manner of living, or the like—had allowed themselves therein; yet so universal and consenting was their acknowledgment of something in common received by them all, which they called τεσσαρακοστή, or *Quadragesima*, that it makes manifest evidence that they all had received *ab antiquissimis temporibus traditum et commendatum*, “a tradition and recommendation universal” of forty days’ abstinence, with an allowance of variation in their number of their stricter fasting days, and in their rigour of their abstinence: and that variety which Socrates notes, Socrates himself acknowledgeth there had various causes, as it were reasonable grounds, of some such varieties, *ἄλλως τε παρ’ ἄλλοις φύλοις καὶ μύριαι αἰτίαι οὐσαι τυγχάνουσι* “and diversely in divers countries; and there are ten thousand causes or reasons;” *οὐδεμία τῶν*

^p [P. 109.]^q [Lib. v. c. 22. p. 286.]^r [Vid. p. 101. sup.]^s [Lib. v. c. 22. p. 285.]

θρησκευῶν τὰ αὐτὰ ἔθη φυλάττει, καὶ τὴν αὐτὴν περὶ τούτων δόξαν ἀσπάζονται· οἱ μὲν γὰρ ἐν Ῥώμῃ τρεῖς πρὸ τοῦ Πάσχα ἑβδομάδας, πλὴν σαββάτου καὶ κυριακῆς, συνημμένας νηστεύουσι, viz. three weeks of stricter fastings, after the example of Daniel. For otherwise that Rome had from the first of all the custom of forty days' abstinence, or fasting more largely taken, St. Hierome himself a priest of Rome, who could know better than Socrates—though Socrates also doth not here deny it—witnesseth, who tells us what he means by his *nos unam Quadragesimam secundum traditionem Apostolorum jejunamus*^t, “we fast one Lent according to tradition apostolical,” by what he writes on Jonah iii., “*ipse—Dominus—jejunat quadraginta dies, et hæreditatem nobis jejunii derelinquens, ad esum corporis sui sub hoc numero nostras animas præparat*,” “the Lord Himself fasted forty days, and leaving to us the inheritance of the fast, prepares our souls under this number” of forty days “to the eating of His Body,” and on Isai. lviii., “*Dominus totidem [quadraginta] diebus in solitudine jejunavit, ut nobis solennes jejuniorum dies relinqueret*,” “the Lord fasted forty days, that He might leave us the solemn days of the fastings.” And farther, for Rome also Leo the Great himself bishop of Rome^x, *appropinquante, dilectissimi, solennitate Paschali, sic est præcurrenda consuetudo jejunii, ut nos quadraginta dierum numerus ad sanctificationem corporis et mentis exerceat*;—*unde in cælestibus Ecclesiæ disciplinis multum utilitatis afferunt divinitus instituta jejunia*; “the solemnity of Easter now approaching, my beloved, the custom of the fast is so to be premitted, that the number of forty days may exercise us for the sanctification of our body and mind;—so as that in the heavenly disciplines of the Church the fasts instituted by God bring” unto us “much advantage;” the same in his fourth Sermon^z, *magnâ divinæ institutionis salubritate provisum est, ut ad reparandam mentium puritatem quadraginta nobis dierum exercitatio mederetur*; and yet the same Leo in the same his fourth Sermon of the fast of Quadragesima^a chooseth out for the people of Rome the number of days amounting to, and a little exceeding, the number of

^t Epist. ad Marcellam, [vid. p. 42. sup.]

^u [Vid. p. 42. sup.]

^v [Vid. p. 42. sup.]

^x Serm. xii. [p. 46.]

^y [P. 47.]

^z [P. 37.]

^a [P. 39.]

the days of Socrates' three weeks which he assigns to Rome, to wit, three days in each of six weeks, *secundam, quartam, et sextam*, which are one and twenty^b days. So that forty days, and yet the number of one and twenty days for stricter fasting, may well consist together, and still the Lent be called of all *Quadragesima*, as Socrates and Sozomen note ; therefore Leo, when he mentions forty days as from God, doth more often call the *Quadragesima, quadraginta dierum continentiam*, as Sermon third, "the *abstinence* of forty days," and Sermon fourth, *quadraginta dierum exercitationem*, "the *exercise* of forty days," than *quadraginta dierum jejunia*. If Leo could for the practice of Rome in one and the same Sermon of Lent direct his auditors to forty days' exercise, and one and twenty days' fast (as are six^b times three), then Socrates finding at Rome, as he saith, three weeks' fast, though all together, yet needed not to wonder how they called it there and in all countries *Quadragesima*. That some observation of forty days was kept at Rome, Gregory the Great another godly bishop of Rome doth witness^c, *Quadragesimæ tempus inchoamus, &c. cur ergo in abstinentiâ quadragenarius numerus custoditur, nisi quia, &c.*, "now begin we the time of Lent," &c. "why then is the number of
509 forty observed in" our "abstinence, but because," &c. *a præsentī etenim die usque ad Paschalis solennitatis gaudia sex hebdomadæ veniunt,—ut nos per abstinētiā mortificemus*; forty days of *abstinence* he requires, though as for the degrees of that abstinence, and as to stricter fastings, he adds, *unusquisque in quantum virtus suppetit, carnem maceret ejusque desideria affligat, &c.* Thus much be said to what your Socrates writes of Rome.—But when he tells you there how those in Illyricum and all Greece and Alexandria fast their Paschal fast, τὴν πρὸ τοῦ Πάσχα νηστείαν νηστεύουσι, six weeks before Easter, and call it τεσσαρακοστήν; how others begin their Lent seven weeks before the feast, and call it τεσσαρακοστήν, how well doth this variety that you allege out of Socrates yet agree upon the matter with the religious fast of Lent in the Church of England, which she begins betwixt the sixth and seventh weeks before her feast of Easter.—And to your Second citation out of Socrates; if he say that

^b [Sic.]^c Homil. xvi. in Evangelia, [vid. p. 64. sup.]

there is no express written precept for Lent,—as he says indeed more than once of such rites, οὐδεὶς περὶ τούτου ἔγγραφον ἔχει δεῖξαι παράγγελμα· and again, οὐδεὶς ἔγγραφον ἔχει παρασχέιν τὴν περὶ τούτων ἀπόδειξιν^d, “no written demonstrative institution or precept,”—St. Austin we grant hath said, and we have ever yielded as much, *non evidentem præceptum in literis Evangelicis, &c.* οὐκ ἔγγραφον ἀπόδειξιν· and yet St. Austin could, whatsoever Socrates saw or not, derive its authority *ex Evangelio*, as he saith. Nor is any variety about the number of days alleged from Socrates or others any bar to that which St. Austin and others say of the apostolical original of the Paschal fast before the feast of Easter; nothing more than when the same Socrates in the same chapter by you cited recounts the varieties and differences of several Churches about the days and number of days of the Church’s public synaxes or celebrations of the holy Eucharist, is it any bar to the divine original of the synaxis or holy Eucharist’s administration, and that also on the Lord’s days: for what though some added Saturdays, as Socrates says most Churches then did, yet they at Rome and Alexandria from a certain tradition did not: and what though others added the days⁵¹⁰ of the stations, and some every day of the week, for the holy Eucharist also, and others not; yet the Lord’s day was always held proper for that service; Socrates’ words are^e, τοιαύτη μὲν καὶ περὶ νηστειῶν διαφωνία κατὰ τὰς ἐκκλησίας ἐστὶ· περὶ δὲ συνάξεων ἕτερα τοιαῦτα. Secondly, whereas you cite Socrates^f as saying, *perspicuum esse Apostolos liberam potestatem in eadem cujusque menti ac arbitrio permisisse*, “that it is perspicuous that the Apostles left a free power in the same to every man’s mind and arbitrement,” these words either you would have your reader believe that Socrates spake of the religious fast of Lent which is set forth in our Common Prayer Book, or of some other matter or circumstance; if

^d St. Basil, lib. de Spiritu Sancto, c. 10. [vol. iii. p. 21.] Διὰ τοῦτο—τὰς ἐκ τῶν ἐγγράφων ἀποδείξεις ἐπιβοῶνται, τὴν ἔγραφον τῶν πατέρων μαρτυρίαν ὡς οὐδενὸς ἀξίαν ἀποπεμπόμενοι· “they clamour and call for demonstrations from written testimonies, and send away with disgrace, as nothing worth, the unwritten witness of the

Fathers;” and cap. 27. [p. 57.] Ἄλλ’ οὐ παύονται ἄνω καὶ κάτω θρυλλοῦντες, τὴν ἀμάρτυρον, καὶ τὴν ἔγραφον, καὶ ὅσα τοιαῦτα, &c., “but they cease not up and down clamouring that this is not witnessed in any written word of God.”

^e [Lib. v. c. 22. p. 286.]

^f [Ibid.]

this latter, to what purpose is it here by you alleged? but if the former be by you pretended, as evidently it is, as if Socrates had said that to be the Apostle's mind concerning the religious fast of Lent (which only our Common Prayer Book sets forth) as if it were to be left to every one's mind and will, this is a great untruth, and a great abuse of your reader; Socrates speaking these words of the Apostle's permission and judgment—ἐπέτρεψαν οἱ Ἀπόστολοι—not of the religious fast of Lent itself, nor of the *number* of days, more or fewer; but having last mentioned the matter of abstinence from some meats, and shewn it not to be alike in all countries, for that some abstained from all creatures that have sensitive life, others but from some, allowing themselves to partake of fish, οἱ δὲ τῶν ἐμφύχων ἰχθῦς μόνους μεταλαμβάνουσι, and others together with fish, allowing themselves the flesh of birds; how others also abstained from some fruits and eggs, and some lived only on dry bread, and others not that, and others fast till three o'clock in the afternoon (perhaps on the days of their abstinence, and not of their stricter fasts) and then used a freer refectio: of which variety he shews there have been various causes: he immediately subjoins the words by you cited, which in his own Greek we will let the reader see; καὶ ἐπειδὴν οὐδεὶς περὶ τούτου ἔγγραφον ἔχει δεῖξαι παράγγελμα, δηλὸν ὡς καὶ περὶ τούτου τῇ ἐκάστου γνώμῃ καὶ προαιρέσει ἐπέτρεψαν οἱ Ἀπόστολοι· ἵνα ἕκαστος μὴ φόβῳ, μηδὲ ἐξ ἀνάγκης τὸ ἀγαθὸν κατεργάζεται. Περὶ τούτου, he says, *de hac re*, “of this thing;” not of whatsoever you please to extend it to; therefore

511 not at all necessarily of the number of days, more or less; much less of the Paschal fast itself. But here you produce this saying of Socrates, against the religious fast of Lent as set forth in our Common Prayer Book, which was spoken of variety of abstinence, from flesh, also in some places from fish, from some fruits, from eggs, and of others even at three o'clock entertaining themselves more plentifully; of this Socrates says—and of this who doubts to affirm?—that we have no written precept; of this who doubts to say, that as for any thing left from the Apostles, if ye abstract from laws ecclesiastical, a free power thereof is permitted to every man's choice and will? But here you begin your citation out of Socrates with a rela-

Dan. 10. 2,
3, 12.

tive without an antecedent either expressed or intimated by you, on which antecedent yet lay all the controversy of what it was that Socrates spake. Thus you begin, *Ac quoniam nemo de eâ re præceptum literarum monumentis*, &c., and again, *Apostolos liberam potestatem in eâdem re*, &c.; but *quæ ea res*, there, Sirs, lay all the strength of your argument, and all the concern of the cause; and in that the reader is left probably to think that Socrates, and the Apostles according to Socrates, in those words had made that judgment of the religious fast of Lent; whereas the speech there is *περὶ τούτου*, of some choices of some meats, and the more or less plentiful refection, at three o'clock or otherwise; and it is observable that Socrates there calls even some forbearing of some meats by choice, for the exercise of fasting—as we read of Daniel so also chastening himself, as that he doth record, “I ate no pleasant bread, neither came flesh nor wine into my mouth three full weeks,” and that for the chastening of himself before his God, that Socrates I say, in the very words by you produced doth call even that *τὸ ἀγαθὸν κατεργάζεσθαι*, “working that which is good.” Nothing now surely needs to be added, but to advertise you that in many things, as to any law from the Apostles, permitted by them to every man’s will and choice, we yet may be, and are, lawfully and profitably bound up by godly ecclesiastical constitutions; and that in the matter of fasting. I have before alleged the evident and received canons of the Council of Laodicea: kings and states christian, and where such are not, Churches and bishops may make such binding laws or canons.

You may perceive by what hath been said that as to aught produced by you from Socrates, we need not acquaint the reader how in some things Socrates long ere now hath been⁵¹² censured; of which now we will say a little, that others may not please themselves in something which have been alleged out of Socrates. I think not worth regarding such English nameless pamphlets from some of the faction, having Socrates’ name prefixed, cast abroad by false translators, and true maligners of the religious fast of Lent. Whose honest dealing that I may once for all warn the English reader how ever to trust again, I shall set down some part of their abuse of Socrates, and of the fasts and feasts of the Church, and of the

reader.—Socrates having said in that chapter by them published^g (I speak not now of our brethren), ἀλλὰ τὴν ἑορτὴν τοῦ Πάσχα καὶ τὰς ἄλλας ἑορτὰς τιμᾶν τῇ εὐγνωμοσύνῃ τῶν εὐεργετηθέντων κατέλιπον [ὁ Ἀπόστολος καὶ τὰ εὐαγγέλια, *supra nominat.*], which in English is this, “but” the Apostle and the Gospels “left the feast of Easter and other feasts to the ingenuity or good will of gratitude^h of those who had received the benefits, to *honour*,” this they give the English reader thus, “but left the remembrance of the feast of Easter and observation of other holy days, to their free choice and discretion which have been benefited by such days;” omitting all mentioning of Socrates’ word τιμᾶν or “honour,” which it seems they envied, and perverted the benefits which Socrates meant of the fundamental benefits of Christ’s resurrection and the like, to the benefits which any may have received by such days: and rendering εὐγνωμοσύνη, which is the “good will or ingenuity of gratitude,” by “their free choice and discretion,” who, if the matter come once to their free choice and election, have already shewed their will, and ingratitude.—A second instance we will give: whereas Socrates had saidⁱ, ἱκανὰ μέντοι καὶ τὰ παρατεθέντα πρὸς ἀπόδειξιν τοῦ τὴν ἑορτὴν τοῦ Πάσχα ἐκ συνηθείας τινὸς κατὰ χώρας διάφορον ἐσχηκέναι τιμὴν, which in English is this, “the things already laid down are sufficient for to prove that the feast of Easter hath had from custom different *honour* in several countries,” this they render thus, “thus much already laid down may seem a sufficient treatise for to prove that the celebration of the feast of Easter began every where more of custom, than by commandment either of Christ or any Apostle;” whereas in this their rendering here
513 is again no mention of “*honour*,” which was according to Socrates in the several countries; and in the words of Socrates there was no mention of the beginning of Easter, much less of its being begun every where more of custom, than of any commandment of Christ or any Apostle; there being nothing in the Greek of “beginning of custom,”

^g [Lib. v. c. 22. p. 283.]

^h Εὐγνωμοσύνη, ἡ εὐχαριστία, εὐνοία, saith Phavorinus, [p. 228.]; εὐγνωμοσύνη, εὐνοία, Hesychius [vol. i. col. 1493.]; εὐνοία, γνησιότης, saith Suidas,

[col. 1483.]; and γνήσιος is rendered by Hesychius [vol. i. col. 842.] ἐξισονομῶν.

ⁱ [Lib. v. c. 22. p. 288.]

nothing of these words "more than by commandment," nothing of these words "either of Christ or any Apostle." And this was last year a sufficient confutation of the Paschal fast.—A third instance shall be here in Socrates' recital of Constantine's letter^k; wherein the pamphleteer deeming that Constantine spake too great things of that comely order which, saith he, all the Churches of the west, and south, and north parts of the world observe, and some of the east likewise, and the rest dissenting only about the time; the translator of his own head introduces Constantine thus prefacing of himself, "in my simple judgment a notable custom" &c. Which for Constantine to have said of himself had been but humility; but when neither Constantine there said so (for he spake of that he was more sure of than of his own judgment) nor yet Socrates, for men to cry Socrates, and put into the good emperor's mouth that what he spake was but so "in his simple judgment;" and forthwith rendering *τάξις εὐπρεπής*, "a comely order," by other words, "a notable custom," which it might be though it were neither order, nor comely, but wicked; and what the emperor Constantine concluded, *ἀλλὰ καὶ ὡς τοῦτο μάλιστα κοινῇ πάντας ὁσιώτατόν ἐστι βούλεσθαι*, "but even as this is most holy for all in common to wish," &c.,—the pamphleteer tells you he translates Socrates and Constantine, and yet leaves out every where such words as he envies, as here he leaves out wholly *κοινῇ ὁσιώτατον*, "most holy" viz. "for all in common to will,"—surely this is injuring all that come in our way, Socrates, Constantine, and the Church's order, that our puritanical novelties may borrow some pretence, though false, from some one man of some antiquity; for perfect novelty in religion is odious in its own eyes.—A fourth instance: where Socrates^l had said that the feast of Easter *ἐξ ἔθους μᾶλλον ἢ ἀπὸ νόμου παρ' ἐκάστοις ἐξ ἀρχαίου τὴν παρατήρησιν ἔλαβεν*, "was observed of custom rather by all persons of old, than by law," and that *παρ' ἐκάστοις ἐκ συνηθείας τινὸς ἰδιάζουσιν ἔσχε τὴν παρατήρησιν* in the other words he leaves out *παρ' ἐκάστοις*, "with all persons;" and the *ἰδιάζουσιν*, &c. where the author saith that 514 the feast of Easter "of a certain custom had a peculiar obser-

^k [Lib. v. c. 22. p. 285.]^l [Ibid., p. 284.]

vation," viz. in several countries, he renders it thus, "of a certain private custom and observation."—Thus much time I have spent in vindicating Socrates from the pamphleteer, and from our English sectaries that abused him.

The holy rites of the Catholic Church concerning the feast of Easter, and the fast before, and other solemn feasts of the Church (which is called "the city of our solemnities") declared so as throughout this whole book I have made appear, from Antiquity, Universality of reception, and Consent of testimonies of the generality, the three golden rules of Vincentius Lirinensis^m,—if these shall now suffer any contradiction from Socrates any where, or any other single author, or twain, we are First to say, that *εἰς ἀνὴρ, οὐδεὶς ἀνὴρ* that no single writer's authority when it stands alone, no nor any two or three in contradiction to the testimony of the generality, can warrant our following any new doctrine or practice, nor be any material exception to any Catholic doctrine or practice. Secondly, that an historian, though a diligent writer, in what dogmatical censures or judgments he shall mingle with history of fact, is therein less to be regarded than in what he relates as an historian. Thirdly, that none ought to think it much if Socrates be contradicted in that wherein he is found to contradict others more, and more ancient, and more renowned writers of ecclesiastical history, or other such Fathers to whom himself oft appealsⁿ; for that both parts of a contradiction cannot be true, and there is scarce any thing so strange of this nature, which some one author, perhaps as great as Socrates, hath not been found to say. And therefore to this consent which I have shewn whosoever shall reply by alleging one or two authors, wherein some men think they do some great matter, I shall not think it at all considerable. When any one speaketh, whosoever he be, yea two or three, the rest are to judge; "the spirits of the prophets are subject to the prophets;" if that be true of prophets, much more of ecclesiastical doctors or historians. God is the God of order and peace, as in all Churches, and not of confusion, which must needs follow if the witness of one or two be to be accepted against the community. An excellent way it is for every man to believe what he list, and

^m [Vid. p. 86. sup.]

ⁿ E. g. lib. v. c. 22. [vid. p. 264. sup.]

Eph. 4.
11—14.
Mat. 28.
19, 20.

that from countenance too of authority, because almost what ever he list he may find said by some one author. But we are assured that God hath otherwise promised His assistance ⁵¹⁵ to the succession of pastors, than He hath to any one writer or preacher. Fourthly, who can imagine Socrates may not be contradicted, who in one and the same chapter, even that which our brethren cite as for them, so apparently contradicts himself; I here set down the very words, *οἱ μὲν γὰρ ἐν Ῥώμῃ τρεῖς πρὸ τοῦ Πάσχα ἐβδομάδας, πλὴν σαββάτου καὶ κυριακῆς, συνημμένως νηστεύουσιν*, “for they indeed in Rome fast three weeks together before Easter, excepting the Saturday and Lord’s day;” in the same chapter^p, *ἐν Ῥώμῃ πᾶν σάββατον νηστεύουσιν*, “in Rome they fast every Saturday;” in both *νηστεύουσι*, the same then present time. Fifthly, albeit for some even great errors in judgment men may not candidly refuse all faith to a diligent historian, yet when such historian shall be found to differ from the community of Catholic writers in that which any way favours such error which he is known to patronize, if especially in that his history he declare such his error, he then may justly be held suspected in such narration as is singular and looks toward the favouring of that error: for example, if Philostorgius an Arian historian shall declare aught singular and contrary to the consent of other authors in the favour of his fellow Arians, it may well be judged that partiality hath caused him to turn aside from the truth. This whither it tends I shall now declare, albeit in matters of less moment than the prime article of our faith. That the followers of Novatus his errors, such of them as did inhabit Phrygia, did, contrary to Novatus’s own practice, change the Church’s received time of celebrating Easter, even after it had been established by the holy Council at Nice and acknowledged apostolical by their own Acesius, and turned themselves in the synod of Pazus to observe the feast of Easter at the same time with the Jews and Quarta-decimani, others of them yet more famous bishops at the same time resisting them, by means whereof the Church of the Novatians was at that time divided, Socrates himself relates; *οἱ δὲ ἐξ αὐτοῦ [τοῦ Ναυατοῦ] ἐν Φρυγίᾳ ἐπώνυμοι κατὰ*

^p Lib. v. c. 22. [p. 286.]
^p [Ibid., p. 288.]

^q Lib. iv. c. 28. [p. 246.]

τὴν κοινωνίαν τούτου συνεχωρήθησαν ἐκτρεπόμενοι περὶ τόνδε τὸν χρόνον, καὶ τὴν ἑορτὴν τοῦ Πάσχα μετέθεσαν· σύνοδον γὰρ ἐν Πάζῳ κώμη, &c. ὥστε Ἰουδαίους ἐπιτηρεῖν ποιούντας τὰ
 516 ἄζυμα, καὶ σὺν αὐτοῖς τὴν τοῦ Πάσχα ἐπιτελεῖν ἑορτήν.—διη-
 ρέθη δὲ μικρὸν ὕστερον καὶ ἡ Ναυατιανῶν ἐκκλησία δι' ἐκείνην
 τὴν σύνοδον. The Quartadecimani and the Novatians in great
 part being now joined together, the renowned patriarch
 St. Chrysostom proceeded to deprive them both together of
 their Churches, as Socrates himself also witnesseth^r; and the
 Novatians, part of them thinking that they ought to agree
 with the Church about the keeping of Easter and the fast
 before Easter, and part judging that they ought to follow the
 judaical time of the fourteenth day of the moon for their
 Easter and for the ending of their fast, at length both parts
 of these Novatians assembled in council together at Angar
 in Bithynia, made a degree *conciliariter*, agreeing to their
 occasions, which Socrates himself relates^s, that notwithstand-
 ing the peaceable end of the controversy of Easter in the
 Council of Nice, and the universal Church's receiving of one
 way therein, ἐκφέρουσι κανόνα περὶ τῆς ἑορτῆς τοῦ Πάσχα
 ὃν ἐκάλεσαν Ἀδιάφορον· φήσαντες, μὴ ἀξιόλογον εἶναι αἰτίαν
 πρὸς χωρισμὸν τῆς ἐκκλησίας τὴν διαφωνίαν τῆς ἑορτῆς.—
 τοιαῦτα πολλὰ λογισάμενοι ὀρίζουσι τὸν Ἀδιάφορον, ὡς ἔφην,
 περὶ τοῦ Πάσχα κανόνα· ἐφ' ᾧ τε ἕκαστον μὲν κατὰ τὴν συνή-
 θειαν ἣν ἐκ προλήψεως ἔχει ποιεῖν τὸ Πάσχα, εἰ βούλοιο·—
 τοῦ ὅρου τοίνυν τούτου περὶ τῆς ἑορτῆς τοῦ Πάσχα παρ' αὐτῶν
 τότε βεβαιωθέντος, ὁ Σαββάτιος—εἰ ποτε διαπεφωνημένη ἐγέ-
 νετο ἡ τοῦ Πάσχα ἑορτή, αὐτὸς καθ' ἑαυτὸν προλαμβάνων ἐνή-
 τευσε, καὶ νυκτερεύων, τὴν νενομισμένην τοῦ σαββάτου ἡμέραν
 ἐπετέλει τοῦ Πάσχα· “they set forth a canon concerning the
 feast of Easter, and called it the Adiaphoron or Canon of
 Indifferency; saying, that the difference of the feast was not
 a sufficient cause to divide” their “Church; they having de-
 vised such things at large, they decree their Canon of Indif-
 ferency concerning Easter, so as that every one might keep
 Easter according to the custom which he had taken up before,
 if it pleased him;—this decree being confirmed by them,
 Sabbatius—so oft as it happened that their times of keeping

^r Lib. vi. c. 11, 19. [pp. 31
 328.]

^s Lib. v. c. 21. [p. 281.]

Easter differed, would by himself beforehand *fast* and keep *the watch*, and then keep Easter on" his "wonted Sabbath day." Here we see the Novatian Church or sect owning openly an indifference of the time of the feast of Easter (and so of the precurring fast; for so here Sabbatius keeping by him-⁵¹⁷ self aforehand the feast of Easter, kept also by himself aforehand the fast and the watch which was to precede). It was now serviceable to the Novatians that their friends and favourers, according to the tenor of this Council and Canon, should plead the small import and indifferency of such matters; such, suppose a while, was Socrates, who liked rather of the Catholic order, yet pleaded for mutual tolerance, even after the establishment of that matter throughout the Christian Church by the sacred Council of Nice, as well as had been with good cause before. To this purpose plea was made for them, as we read in this chapter of Socrates, σκοπὸς μὲν οὖν γέγονε τοῖς Ἀποστόλοις οὐ περὶ ἡμερῶν ἑορταστικῶν νομοθετεῖν—ἐπειδὴ φιλοῦσι τὰς ἑορτὰς οἱ ἄνθρωποι διὰ τὸ ἀνίσθαι τῶν πόνων, ἐν αὐταῖς ἕκαστοι κατὰ χώρας, ὡς ἐβουλήθησαν, τὴν μνήμην τοῦ σωτηριώδους πάθους ἐξ ἔθους τινὸς ἐπετέλεσαν· οὐ γὰρ νόμῳ τοῦτο παραφυλάττειν ὁ Σωτὴρ ἢ οἱ Ἀπόστολοι ἡμῖν παρήγγειλαν—οὕτω καὶ ἡ τοῦ Πάσχα ἑορτὴ παρ' ἑκάστοις ἐκ συνηθείας τινὸς ἰδιάζουσιν ἔσχε τὴν παρατήρησιν, διὰ τὸ μηδένα τῶν Ἀποστόλων, ὡς ἔφην, μηδεὶ νενομοθετηκέναι περὶ αὐτῆς· ὅτι δὲ ἐξ ἔθους μᾶλλον ἢ ἀπὸ νόμου παρ' ἑκάστοις ἐξ ἀρχαίου τὴν παρατήρησιν ἔλαβεν, αὐτὰ τὰ πράγματα δεικνύει· and some other such sayings, with a keen anger at the bishops, are found in him. Now whether Socrates, if he were indeed a favourer of the Novatians in their main error, may not be thought to have written these things to gratify the Novatians, for the reconciling of them one to another in this lesser matter, and reconciling them both to the Church herein, let the prudent judge. I shall proceed to examine whether Socrates were so indeed, a favourer of their main error; wherein I shall not content myself to receive others' accusations of him, such as the learned Greek patriarch Photius, who makes this judgment of Socrates^u, ἐν τοῖς δόγμασιν οὐ λάν ἐστὶν ἀκριβὴς, but shall rather hear himself what he saith, whom you may read

^u [P. 6. cod. 28.]

much displeased with the holy and famous patriarch of Constantinople, St. John Chrysostom, lib. vi. cap. 11^x; where he relating of Chrysostom, πολλὰς ἐκκλησίας Ναυατιανῶν καὶ Τεσσαρεσκαίδεκατιτῶν ἀφελὼν, that he took away many of
 518 the churches from the Novatians and the Tessarescaidecatitæ, he saith of that holy man in the same chapter, πρὸς ζηλοτυπίαν προήχθη· he imputes unto him τὴν γνώμην ὑπουλον, “a subdolous and secretly exulcerate mind;” he says that for his favour to an insolent person, one Serapion, τὸ κατὰ τοῦ ἐπισκόπου μῖσος πλεόν ἐξήπτετο· and c. 3.^y διὰ ζῆλον σωφροσύνης πικρότερος· and c. 21. relating St. Chrysostom’s death, he leaves this mark upon him^z, Ἰωάννης δὲ ἐτελεύτησε τῇ τεσσαρεσκαίδεκάτῃ τοῦ Σεπτεμβρίου μηνὸς, ἀνὴρ ὡς καὶ πρότερον ἔφην διὰ ζῆλον σωφροσύνης θυμῷ πλεόν ἢ αἰδοῖ χαριζόμενος. “John” as he calls him “died the 14th day of September, a man, as I said before, by reason of his zeal of temperance giving way more to wrath than to modesty.” Consider we next as touching the main error itself of the Novatians, wherein as he doth pronounce of Novatus himself, that he died a martyr^a: Novatus is Socrates’ martyr, and the miracles wrought by his followers, as he saith, he is diligent in; but St. Chrysostom even after his death he thus proceeds to censure, because he defended that repentance was not to be denied to those that fell after baptism more than once, alleging against him an ancient more severe discipline of a synod of bishops; as if the following bishops had not power in their times, seeing cause, to relax such severity of discipline. His words of Chrysostom are^b, Θαυμάσαι δέ μοι ἔπεισι, πῶς τοσοῦτον ζῆλον σωφροσύνης ἀσκῶν ἐν προσομιλαίς αὐτοῦ καταφρονεῖν τῆς σωφροσύνης ἐδίδαξε· μᾶς γὰρ μετὰ τὸ βάπτισμα παρὰ τῆς συνόδου τῶν ἐπισκόπων μετανοίας τοῖς ἐπταικόσι δοθείσης, αὐτὸς ἀπετόλμησεν εἰπεῖν, χιλιάκις μετανοήσας εἰσελθε· “it is matter of admiration to me, how he” John, as above he calls him, “shewing so great a zeal of temperance, should in his discourses teach men to despise temperance; for, repentance being granted by a synod of bishops to such as had fallen once after baptism,

^x [P. 317.]^y [P. 303.]^z [P. 329.]^a Lib. iv. c. 28. [p. 246.]^b Lib. vi. c. 21. [p. 329.]

he was bold to say, If thou hast repented a thousand times enter hither;" surely not far off from his Lord's merciful sense, Luke xvii. 3, 4, 5. "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him: and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the Apostles said unto the Lord, Increase our faith;" they say not, our charity only, but our faith. Compare this also with Matt. xviii. 15—18. Surely this was no argument of *πικρότης* or bitterness of Chrysostom, whereof Socrates hath accused him. But is ⁵¹⁹ Socrates more favourable to the more ancient bishops who opposed Novatus? that you may read in his fourth book, c. 28,^c where having related Novatus's letters, he then speaks of Cornelius's contrary letters (who was a holy bishop and martyr of Rome), τοῦ ἐπισκόπου Κορινθίου γράμματα, καὶ τοῖς μετὰ τὸ βάπτισμα ἡμαρτηκόσιν ἐπαγγελλόμενα τὴν συγχώρησιν οὕτω δὲ ἀμφοτέρων ἐπιστελλόντων τὰ ἐναντία, κ. τ. λ. "both" saith he, "confirming their opinion from the Holy Scriptures," ἐκ τῶν θείων ὀχυρούντων ἃ ἑκάτερος ἔλεγεν, he adds, ὅσοι φιλαμαρτήμονες, δραξάμενοι τῆς τότε δοθείσης συγχωρήσεως, καὶ εἰς τὸν ἔπειτα χρόνον ἐπὶ πάσης ἁμαρτίας αὐτῇ συνεχρήσαντο· φαίνεται δὲ τὰ Φρύγων ἔθνη σωφρονέστερα εἶναι τῶν ἄλλων ἔθνων· καὶ γὰρ δὴ καὶ σπανιάκις Φρύγες ὀμνύουσιν,—οὐδὲ γὰρ ἵπποδρομιαί, οὐδὲ θέατρα σπουδάζονται νῦν παρ' αὐτοῖς· διό μοι δοκεῖ μᾶλλον ἐπιμενευκέναι τούτους τὰ καὶ τοὺς οὕτω φρονούντας πρὸς τὰ παρὰ Ναυάτου τότε γραφόμενα· ὥς μύσος γὰρ ἐξαισίον παρ' αὐτοῖς ἢ πορνεία νομίζεται· καὶ γὰρ τοὺς οἰασθήποτε ἄλλης αἱρέσεως σωφρονέστερον βιοῦντας Φρύγας καὶ Παφλαγόνους ἐστὶν εὐρεῖν· τὴν δὲ αὐτὴν αἰτίαν καὶ περὶ τοὺς οἰκούντας τὰ ἐσπέρια μέρη καὶ Ναυάτῳ πειθαρχήσαντας εἶναι νομίζω· "for as many as were lovers of sin, laid hold of that concession which was granted" viz. by Cornelius the holy and true bishop of Rome, "and so for time to come used that concession for all manner of sin; but the manners of the Phrygians appear to be more sober than other nations'; for they indeed seldom swear,—with them there is no running after horse-races, nor theatres; wherefore it is, as it seems to me, that these, and those which were so affected, inclined

rather to the things then written by Novatus; *for* fornication is counted with them as a detestable abomination; for why? you may find the Phrygians and Paphlagonians living more soberly than any other sect whatsoever; *and there is the same reason*, I suppose, of them also who live about the western parts, and hearken unto or obey Novatus." Whoever hath read in story the sound and Catholic faith, and
 520 holy life, and martyrdom, of Cornelius, St. Cyprian's dear friend; and hath read in St. Cyprian the lewd and wicked life of Novatus, and his factious schism, and heretical teaching, let him judge of these words of Socrates^d which he would leave behind him in his history to the world. Lastly, when St. Chrysostom was driven in banishment, he saith thus, "Others have said that John suffered in his deposition justly, because he had taken away many Churches from the Novatians and the Quartadecimani and certain others; but whether that abdication of John was just, according to the saying of those that had been grieved by him, God, who knoweth the secrets and the truth itself in that matter, is a just Judge." These things have I let you hear Socrates speak from himself, not to withdraw any due regard to his labours and history, except only wherein things regarding some part or other of the Novatians' singularity, and his thence detracting from the holy Catholic bishops, such as Cornelius the martyr and St. Chrysostom, and from the honour of the Church's holy fasts and feasts; wherein I deem that he ought not to be heard against the consent of the Catholic Doctors and Fathers of all ages, without great injustice to the Church.—I conclude this chapter with this double item; first, that allowing all that which our brethren the presbyterians brought out of Socrates for themselves, it hath been shewn above that it profits not their cause at all, nor hurts ours; secondly, that all other loose sayings of Socrates, removing from the Apostles all care of any such thing as the feast of Easter, or the fast preceding, or other holy days, are but the effects of his Novatian infection, a pursuance of that Canon of Indifferency^e which his friends the Novatians assembled in Council had decreed at Angar in Bithynia.

^d [Lib. vi. c. 19. p. 328.]^e Socrat. lib. v. c. 21. [vid. p. 271. sup.]

CHAPTER VIII.

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AN ANSWER TO THE OTHER OBJECTIONS OF THE PRESBYTERIANS, AND TO
THEIR PRETENCE FROM AN ACT OF PARLIAMENT.

THE fifth proposal of our brethren the presbyterians, as they have published it now themselves in their Grand Debate p. 44.^f was this, "That nothing should be in the Liturgy, which so much as seems to countenance the observation of Lent as a religious fast." This by them propounded and desired of the king and bishops and the Church of England is, that nothing may be left even of that which is extant in our public Liturgy; wherein is no one word of the choice of meats, but only first, of prayers and services to Almighty God at that time before Easter; and secondly, of such abstinence, that our flesh being subdued to the Spirit, we may ever obey the godly motions of the Lord in righteousness and true holiness, to His honour and glory; and thirdly, a grateful remembrance and mention that the Lord for our sakes did fast forty days and forty nights; with a prayer, fourthly, particularly on the first day of Lent, that God would make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Him, the God of all mercy, perfect remission and forgiveness, through Jesus Christ; and fifthly, on Passion week, and on Good-Friday, a holy and humble memory of our Lord's being betrayed and given up into the hands of wicked men, and to suffer death upon the cross for His family the Church, with a prayer for the whole body of that Church, and for all the enemies thereof, all Jews, Turks, infidels, and heretics (on that day on which Christ prayed for His enemies on the cross); and sixthly, a narrative that in the primitive Church there was a godly discipline (the restoring whereof the Church desires) that at the beginning of Lent such persons as were notorious sinners were put to open penance and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example might be the more afraid to offend; with the read-

^f [Vid. p. 31.]

ing, seventhly, of the general sentences of God's cursing against impenitent sinners, the people being required to
522 give after the several sentences an acknowledgment with their own mouths that the curse of God is so due to impenitent sinners; and eighthly, a following godly earnest exhortation to repentance, and David's fifty-first psalm of repentance, with some holy penitential prayers following; beside these eight things, let them shew us if they can any thing that is of Lent in our Common Prayer Book. In all and every of these eight things it is manifest that the Church of England doth exercise some part of her religion in the fast of Lent, wherein she prays also unto God that she may exercise religious abstinence. Nor were their propounded desires, they well know, to meddle with aught else than what is in the Common Prayer Book, as themselves give all the world to understand by their own now printing his majesty's commission, given to them with others, in the beginning of their book: nor they, nor others then by that commission, were to propound, advise, answer, or reply any thing touching Lent, but what was in the said Common Prayer Book; and your proposal being framed accordingly, That nothing be in the Liturgy which so much as seems to countenance the observation of Lent as a religious fast, I have summed up all that is in the said Liturgy touching the religious fast of Lent: it now abides upon your part, because you have brought it into public view, to say now before all the world if you can, first, whether there be aught in the Liturgy that so much as seems to countenance the observation of Lent as a religious fast, beside either all these eight rehearsals which I have summed up, or something of or in some one or more of these branches; and if there be nothing else, as it is sure there is not, then it now remains your part, which you are challenged to do, to give one instance, if you can, in any thing of all those eight contents of the matters concerning Lent in our Liturgy, with which any Christian can find just fault, i. e. to name any one thing blameable, or not godly, among all those things whereof you propound and desire that no one thing may be left in the Liturgy. "Nothing" say you "that may countenance, or so much as seem to countenance the observation of Lent in the Liturgy, as a religious fast:" surely where things of religion

are desired to be left out, there your religion will oblige you, if you can, to shew us something of those things which is evil, at least which is not religious.

In the account you have given of your own proposal first and last, page 4, 70—75,^s wherein is every word you speak of this matter, you have not touched so much as any one thing contained in all the Common Prayer Book (except perhaps ⁵²³ one, and that mistaken, as shall be shewn); but instead of doing of that which was most reasonable for you to have done, you give us, where you make your proposal, only two reasons of your own, in three names; where you pass from Christ to Moses, and from Moses forthwith to the act of parliament 5 Elizabethæ; and that is all. First you say, “That nothing be in the Liturgy, which may seem to countenance the observation of Lent as a religious fast; the example of Christ’s fasting forty days and nights being no more imitable, nor intended for the imitations of Christians, than any other of His miraculous works were, or than Moses’ forty days’ fast was for the Jews.” Here you would seem to remove the ground which we have for this religious fast; but, Sirs, tell us, we pray you,

1. May there not be some other sufficient grounds, if this were none? if you know not, then we shall tell you another, and a more principal reason, viz. the holy memory of our Blessed Saviour’s death and passion about that time of the year, as all acknowledge; and the memory of and compunction for our own sins, which cost the Son of God His own precious Blood; “the looking upon Him whom we have pierced.” Nor shall it suffice you to say, That we ought always to remember that; for so we ought always to remember His resurrection for our justification, yet God hath taught us that what ought always to be remembered, yet may with great spiritual profit be by certain stationary and recurring days more especially and certainly brought to the remembrance of all of us generally and jointly. And if Christ’s resurrection have a weekly feast of remembrance, how is the Catholic Church of all ages to be taxed as superstitious for one recurring religious fast in the year, the memorial of His

passion? This hath been done in all ages, even the purest; and this fast for this reason, and for this reason principally, the memory of our Lord's death and passion, the taking away of the Bridegroom: in those days they have fasted. And this reason they have given; and this the Church herself hath given in her contest with heretics, and that in that very chapter of Tertullian^h which afterwards you cite; where the Psychici, i. e. the Catholics, as you acknowledge, give this account of their fast before Easter, *Quod ad jejunia pertineat, certos dies a Deo constitutos opponunt.*—*Certe in Evangelio illos dies jejuniis determinatos putant, in quibus ablatus est sponsus, et hos esse jam solos legitimos jejuniorum Christianorum, abolitis legalibus et propheticiis vetustatibus.*—*Sic et Apostolos* 524 *observasse, nullum aliud imponentes jugum.* And when the bishops of the Christian world met together in the first and most sacred General Council, and did therein unite the differences that had been about the proper time of that feast of Easter and the fast preceding; Constantine having had perfect knowledge from those bishops, in his imperial letters to the Christian Churches acquaints them with what the bishops had decreed, and writeth thusⁱ, τάξει, ἥν ἐκ πρώτης τοῦ πάθους ἡμέρας ἄχρι τοῦ παρόντος ἐφυλάξαμεν, καὶ ἐπὶ τοὺς μέλλοντας αἰῶνας τὴν τῆς ἐπιτηρήσεως ταύτης συμπλήρωσιν ἐκτείνεσθαι.—μίαν γὰρ ἑορτὴν τὴν τῆς ἡμετέρας ἐλευθερίας ἡμέραν, τουτέστι τὴν τοῦ ἁγιωτάτου πάθους, ὃ ἡμέτερος παρέδωκε Σωτήρ. Here, Sirs, you see another reason alleged by the Catholics, and taught by the bishops of the Catholic Church as that which had been the reason of observing it ever from the day of our Saviour's passion unto that present year; and that the Lord had delivered to them the Pasche to be remembered, of which also Constantine again in the same epistle adds, τὴν τοῦ ἁγιωτάτου πάθους [ἡμέραν] ὃ ἡμέτερος παρέδωκε Σωτήρ. Thus hath the Church fulfilled the prophecy of God by his prophet Zachary, wherein he promised ^{ch. 12. ver. 10.} to pour upon her "the spirit of grace and supplications; and they shall look upon Me" saith he "Whom they have pierced; and they shall mourn," &c. Thus you see, you have done nothing to overthrow the religious fast of Lent, though you

^h [Vid. p. 21. sup.]

ⁱ [Vid. p. 33. sup.]

had removed that which you mentioned, and any other ground, whilst you forgot the principal.

2. But now return we to examine whether ye have, as ye endeavour, overthrown all imitation of Christ in this fast, and so something in the Common Prayer Book; where there is no more than once, but that a just and pious mention of it, viz. in the Collect of the first Sunday, "O Lord, which for our sake didst fast forty days and forty nights: give us grace to use such abstinence, that our flesh being subdued to the Spirit," &c. Where we doubt not but all Churches in the world will both consent to this prayer, and praise the modest humility of Christ's handmaid this Church of England (except only some of her own children); for she doth not so much as pray that the Lord would give her grace to use such fasts as He had done; but thankfully acknowledging what He had done for her, viz. fasted forty days and forty nights, she prays that she may "use such abstinence," calling her own rather abstinence, than fasts, "that our flesh being subdued to the Spirit, we may ever obey His godly motions;" not that she may be glorious in a miracle of fasting, but humbled in an exercise of mortifying; that she may obey His godly motions, *523* not emulate the divine power of His miracle. Tell us out, we pray you, whether our Church praying thus and thus far only, for imitation of Christ in some abstinence, according to our poor measures, doth offend you; and if not this, where in the Common Prayer Book is there aught of that which you accuse?—But again, why (we pray you) because it is not possible for us to imitate Christ's miraculous eating nothing at all through all the time of forty days, therefore Christians may not, what you cannot deny to be possible, use some special abstinence through forty days, for the mortifying of those sins for which Christ suffered hunger and thirst, and afterward crucifixion and death, lest that by any means, when we have known all this done for us, ourselves should become castaways? May not some pious charitable physician go about, according to his skill which God hath given him, and, without taking any thing, use the means of healing the poor sick and lame, in imitation of Christ's great pity, who went about healing all manner of diseases, because he cannot cure miraculously, infallibly, and universally as Christ did? May

not some man that hath but ability, after the example of our Saviour's compassion, pity a multitude that abide three days having nothing to eat, and feed them, because he cannot miraculously multiply loaves? May we not be bid to be holy and perfect as our Lord is holy and perfect, though no miracle can lift us up to equal or come near His holiness or perfection? What a lame exception therefore have you given against the Church's excellent prayer? But if the Church moreover in this prayer, and in this fast, and in some lowly degree of petitioned imitation of her Saviour, hath but imitated the piety and followed the doctrine of the ancient Fathers of the Church, and been a follower of them as they were followers of Christ; then bless we God who hath given us such a mother, and God send her more dutiful children.—And if ye ask us, who those ancient Fathers were, First, St. Austin, ^k *Quadraginta diebus jejungere monemur; hoc Lex, cujus persona est in Moyse, hoc prophetia, cujus personam gerit Elias, hoc ipse Dominus monet, qui tanquam testimonium habens ex Lege et prophetis, medius inter illos in monte tribus discipulis videntibus atque stupentibus claruit*, “we are admonished to fast forty days; this the Law, whose person Moses bare; this the Prophets, whose person Elias sustained; this the Lord Himself admonisheth us, who as receiving witness from the Law and the Prophets, shone forth in the midst betwixt

526 those two in the mount,” &c. ^l *Non enim frustra—quadraginta dies jejuniorum sunt constituti, quibus Moyses et Elias, et ipse Dominus jejunavit: et Ecclesia præcipuam observationem jejuniorum Quadragesimam vocat*; and again, ^m *Dies isti [Paschales] præteritis diebus Quadragesimæ, &c.,—quadragenario numero, quo et Moyses et Elias et ipse Dominus jejunarunt; præcipitur enim nobis et ex Lege, et ex prophetis, et ex ipso Evangelio, &c.* St. Hierome, ⁿ *Ipse quoque Dominus verus Jona missus ad prædicationem mundi, jejunat quadraginta dies, et hæreditatem nobis jejunii derelinquens, ad esum corporis sui sub hoc numero nostras animas preparat.* St. Ambrose, ^o *Dominus enim diabolum posteaquam quadraginta dies jejunavit, evicit; non quod et ante jejunia*

^k Lib. ii. de Doctrinâ Christianâ, c. 16. [vid. p. 93. sup.]

^l Quæst. super Genes., lib. i. c. 169 [vid. p. 138. sup.]

^m In Ps. cx. [vid. p. 93. sup.]

ⁿ On Jonah iii. [vid. p. 42. sup.]

^o Serm. xxi. [vid. p. 38. sup.]

eum vincere non potuisset, sed ut ostenderet nobis tunc nos diaboli posse esse victores, cum per quadraginta dies victores jejunando desideriorum carnalium fuisset.—*Ille qui peccatum non habebat, Quadragesimam jejunavit: tu non vis Quadragesimam jejunare, qui peccas? ille inquam peccatum non habebat, sed pro nostris jejunavit peccatis.* It were easy to add of the Latins many more; Theodulphus Aurelianensis, Bede, and others. —Now hear we the holy Oriental bishops. St. Basil the Great, ὁ Κύριος ἡμῶν νηστεία τὴν σάρκα, ἣν ὑπὲρ ἡμῶν ἀνέλαβεν, ὀχυρώσας, οὕτως ἐν αὐτῇ τοῦ διαβόλου τὰς προσβολὰς ὑπεδέξατο, ἡμᾶς τε παιδεύων νηστείαις ἀλείφειν καὶ παιδοτριβεῖν ἑαυτοὺς πρὸς τοὺς ἐν τοῖς πειρασμοῖς ἀγῶνας. St. Gregory Nazianzen, ἐνήστευσε [Χριστὸς] μικρὸν πρὸ τῆς πέρας, ἡμεῖς πρὸ τοῦ Πάσχα· τὸ μὲν τῶν νηστειῶν ἐν—ἡμῶν δὲ τὴν συννέκρωσιν Χριστοῦ τοῦτο δύναται, καὶ κάθαρσίς ἐστι προεόρτιος· καὶ ὁ μὲν νηστεύει τεσσαράκοντα ἡμέρας· Θεὸς γὰρ ἦν· ἡμεῖς δὲ τῇ δυνάμει τοῦτο συνεμετρήσαμεν· where this Father answers your objection punctually; that though we cannot fast forty days as He; for He was God; yet we can proportionate our abstinence to our power. Magnus Canon Andreæ Cretensis: ἔξιλέωσαι Χριστὸν προσευχαῖς τε καὶ νηστείαις, καὶ ἀγγελίαις, καὶ σεμνότητι· Χριστὸς—σαρκὶ προσομιλήσας,—ὑμῶν γραμμὸν σοι, ὃ ψυχῇ, καὶ εἰκόνα προδεικνύων—νηστεύσας ὁ Κύριος ἡμέρας τεσσαράκοντα—ψυχῇ μὴ ἀθυμησης, ἂν σοι προβάλλῃ ὁ ἐχθρὸς, προσευχαῖς τε καὶ νηστείαις ἐκποδὸν ἀποκρουσθήτω σοι.

By this time we think the Church's reasons, and her authority, and authorities which she follows, to come up to the reason of your papers, and the authority of your persons. Your act of parliament shall be considered in the end of your reply, where you are larger in it. In which reply, to begin first with matters of our own function, because you declare yourselves ready in a modest challenge to prove the 527 truth in an equal conference, that you may not want some propositions to prove, we will set down some manifest untruths of your own in the two leaves of that reply; besides the Fathers, of which every one how ye have mistaken I have shewed you above^s. Your first untruth or false proposition

^p Hom. i. de Jejunio, [vol. ii. p. 7.]

^q In Orat. xl. [vid. p. 36. sup.]

^r [Vid. p. 73. sup.]

^s Chap. v. and vii.

is this (which contains three in it), viz. "That adoring God not kneeling on the Lord's days, and using the white garment, and milk and honey after baptism, had more pretence of apostolical tradition, and were generally used more anciently, than Lent." This you being never able to prove, in your insinuation that the Church may as well be called contentious for her not using those things as you for not using Lent, we do indeed (according to your own words) think ye have wronged the Church, and that greatly. That the Church hath shewn you any such example of changing so the fast of Lent, as that you may be allowed by that example not to continue it a religious fast, is another untruth; upon which let Tertullian ask you the question^t, *quale est autem, ut tunc quis in quæstionem provocet observationem, cum ab eâ excidit?* A third untruth, That Lent was not known or kept in the second or third ages; and we have seen, as you bid, what follows, and find the direct contrary from those very Fathers which there follow. Upon so many untruths any one may build as many others as are there collected in your reply.—Other things there are, which you know not, and should know. You know not, you say, of any such things as General Councils (except ye retract afterwards your words by a correction that none but yourselves gave you occasion of); for we believe the tradition and practice of the Paschal or Lent fast to be elder than all General Councils; and do find it in the first General Council, not instituted or commanded, where it needed not; but in plain words there supposed as a thing long before known throughout the Christian world; and so all your following discourse of the commands of General Councils, or of a Council of the bishops of one empire, is wholly impertinent.

To shew you now the odds betwixt the apostolical tradition of the Paschal fast of Lent, and those you mention; that the three mentioned by you had not, as you say, more pretence, nor equal, shall appear, if you can now be intreated to go about to prove any one, or all, of those three from the like Antiquity, Universality of practice, and Consent of testimony; with which

258 I yet pretend to have proved this of the Paschal or Lenten

^t Lib. de Coronâ Militis, c. 2. [p. 101.]

fast. Since our controversy is about a binding apostolical tradition, and no other, one certain mark of such binding apostolical tradition is, when the universal Church which always shall continue apostolical, because always built upon the rock and foundation which the Apostles have laid, hath never generally by disuse in any age laid it aside. This we defend of the Paschal or Lent fast; tell us now, whether you are ready to maintain the like of all those three? But whether you will do that or no, if that be but at all true which you now say, That the Church's changing is an argument of a thing not binding, and therefore not apostolical and perpetual, those of the three which you do not prove never to have been by the Church changed may not by you be pretended to be a binding apostolical tradition. Of the very first of them yourselves, when you needed for an argument below, do prove that it was laid by without any repeal by following Councils: now shew us, if you can, when the Paschal fast of Lent was laid by at any time; or when it began, if not from the Apostles; or when it was not, though you cannot tell us the beginning. But if you can neither, and yet cannot be silent, consider the rule of St. Augustine so oft by him pressed against the Donatists, that such things which ever have been continued in the Church universal, nor were at first brought in with any plenary Council, are to be believed to have come from the Apostles; and tell us whether St. Austin did therein insufficiently, blindly, and superstitiously oppose the Donatists.

To what you say of St. Hierome's Ep. ad Lucinum, "*unaquæque provincia abundet in sensu suo, et præcepta majorum leges apostolicas arbitretur*", I answer, he saith not *traditiones Apostolorum arbitretur*; the Apostle's law binds us to observe the customs of the Churches of God, while the governors of the Church continue them to be such, and so by authority apostolical they are to be obeyed: secondly, there may have been truly different traditions also apostolical in divers countries, as in the very first ages primitive bishops and martyrs have witnessed, such as Polycarp, Anicetus^x, &c. You are charged by your opponents, that according to the Apostle's rule, if you shall oppose yourselves against the custom of the Churches

^u [Vol. i. p. 186.]

^x [Vid. p. 27. sup.]

of God, you are among the number of contentious persons according to St. Paul, 1 Cor. xi. 16; and far be from you the portion which abides contentious persons, which yet you may read Rom. ii. 8, 9. You reply, that you are not contentious "for not following both the purer times of the Church, and the latter
529 times, in that wherein they are to one another contrary." But it is the greatest height of the spirit of contention, not only to follow neither the former and purer times, nor the latter, but also to set at contention or contrariety the former and latter times of the Church, in that wherein they agree, viz. in the substance of some Paschal or Lent fast. So that they were so many superfluous questions which you asked, What Churches or what ages you must conform to, till you find us some age in the Church, wherein the Church, in its generality, may not be said to have observed this religious fast of Lent; or, Why ye are not tied (when nobody says ye are not tied) rather to imitate the purer ages, than the more corrupt? Our answer is, that such open opposition of the Catholic Church's custom in that point, is a corrupt degeneration of this age. Next when you ask, where God hath commanded you to follow the greater number; surely nowhere, if you speak of the greater number of the world: but if you speak of the Church universal, and of her prescribed canons, and universal rule of her pastors; how come the presbyterians to give that privilege to a classis of the presbytery, which they deny to the Church universal? for either in such classis you give your presiding presbyter a power to himself, with the minor part to determine against the major; which is to be more than a bishop in your account; or else the major part may determine against the minor, or ye can never determine any thing if but one or two do dissent. If God hath made the Church universal a body, as sure He hath, 1 Cor. 12. tell us whether there is not a power in every body over its ordinary members, and what power can that be, if upon difference the greater part doth not stand for the community? But we speak of such obligation as binds to acquiescence, or silence at least; when God bade that two or three should speak, and the rest should judge, whether did the fewer judge 1 Cor. 14. the more, or the more judge the fewer? and if that be true even in prophets, that the rest shall judge the two or three, it

will be surely as true where none hath infallibility, but being gathered together in the name of Christ, they have such power, as a Church, that Christ saith they ought to be heard. If you say they are fallible, so say I; and if you infer, what obedience then can you owe them? if you please, this implies that you need not obey any governors at all but such as are infallible; and so none now upon earth, because all such may err, and if you judge they err, there is no sin in disobeying them lest you should err with them. And as to the writings of the Apostles and Evangelists, you acknowledging 530 none over you in the interpretation of those Scriptures also, we see what hath followed, we know what will follow; even the following of your own will for a law to yourselves and to others that please to depend upon your interpretation; it hath been sufficiently tried in the late confusion of our Church and State, That give men but leave to be uncontrolled interpreters of the law, and they need not care what written laws be called their rule to judge by.—Next whereas you say, that as after Christ, who speaks infallibly by His inspired Apostles, you know no true head of the Church universal, so also you know no Catholic Church of Christ, but either such as are the king's subjects, or a foreign Church; it must needs be consequent in your judgment, that—since the Catholic Church certainly is not, in the whole body of it, the king's subjects—that it is foreign and extrinsical to you, and so you to it; or else you know no Catholic Church at all. But that there is a Catholic Church, which, in the whole body of it, is not the king's subjects, nor yet any foreign Church, we thus demonstrate:—Because our most gracious Sovereign (blessed be God for him) is a part, and a highly honourable part of the Catholic Church; and yet no part of any foreign Church, nor subject to himself; therefore there is some Catholic Church (viz. that whereof his excellent majesty is a part) which is neither any foreign Church, nor yet only the king's subjects. We who are so, are twice happy; for that his most excellent majesty keeps himself firmly to the usages of the holy Catholic and Apostolic Church of Christ, whiles you either doubt whether there be any such thing as the Catholic Church,—for you speak here very suspiciously,—or certainly would turn aside our most gracious Sovereign and this Church and

nation, if you were hearkened to, from due regard to the Catholic Church which is the mother of us all.—To what next you say, That the Articles of the Church of England make all human laws about rites and ceremonies of the Church unchangeable (sure you mean changeable) by each particular national Church; I answer, That apostolical binding traditions are not mere human laws, though human laws are piously by Christian kings and magistrates made to enforce them also. But if you ask, Which are they? I will give you instances, and make you your best of them; such is, first, the anniversary feast of Easter (that I may omit in this place to make instance or affirm aught in the point controverted); secondly, the power of priests, and not deacons, from the beginning to con-
531secrate the holy Eucharist; thirdly, such is the precept or law from the beginning of changing the seventh day into the first day of the week for the Church's solemn public assemblies; such is, fourthly, the testimony whereby any one comes certainly to know concerning any controverted chapter or verse or larger piece of a chapter (to say nothing now of a book) whether it be canonical scripture or not.

Thus liberally you see we deal with you. But at last you earnestly beseech us, that we would “be cautious how we obtrude upon you a foreign power under the name of Christ's Church.” I answer, first, we assure you that we your brethren having by our oath, according to what was our judgment and duty otherwise, renounced utterly all foreign jurisdictions, powers, superiorities and authorities, have kept inviolably our oaths of allegiance and supremacy, not turning aside after Absalom nor Adonijah within, nor Rome or Geneva without, and therefore may hope to be believed for the time to come; secondly, we fear lest you be in much more danger of that, than we; for you, professing a Catholic Church in the Creed you were baptized into and in your writings, and yet professing now to know none but either a foreign Church, or the king's subjects, which subjects of our gracious sovereign you know to be only a part of the Catholic Church; upon the whole matter you acknowledge a Catholic Church, and yet acknowledge no other but some foreign Church.—Again you reply, if it be said that the Church hath authority to command, “we desire to know what Church that is, and where

to be found and heard," &c. ? and a little after you tell us, rightly supposing indeed that we do not mean any pretended head of the Church universal, "you can find no Church of Christ, but either the national Church of England, which are the king's subjects, or some foreign Church, and you know not therefore what we mean;" then hear you St. Austin speak our meaning, when he neither spake of the national Church whereof he was a part, nor of any foreign Church, yet pronounces, that to dispute against that which the universal Church practiseth *insolentissimæ est insanix*^y; again the same St. Austin^z, *quam consuetudinem credo ex apostolica traditione venientem; sicut multa quæ non inveniuntur in literis eorum, neque in conciliis posteriorum, et tamen quia per universam custodiuntur Ecclesiam, non nisi ab ipsis tradita et commendata creduntur*, "which custom I believe to have come from tradition of the Apostles; as many things which are not found in their writings, nor in the Councils of following times, and ⁵³² yet because they are observed through the Church universal, are believed to have been by them delivered and commended." If you understand St. Austin's meaning, you understand ours; if you know the Church he spake of, you know the Church we speak of. But whatsoever we mean, you say, we seem to contradict the forecited Article of the Church of England; but why? doth it follow at all, that because it is not necessary that ceremonies or traditions be in all places one or utterly alike, that therefore there is no one tradition, no not as to the substance of it, though not utterly as to the manner or circumstances, common to all the Church? for example, that of the feast of Easter?

As to your exception against what was said of St. Peter's fast till noon, you should before your declamation have well considered that fast of St. Peter, mentioned Acts x. 9, 10. Four things are in the text observable, as at least sufficiently implied, (1) that it was about the sixth hour (i. e. it may be something after) when others usually, according to our custom, are ending their meal; that was the time, I say, that St. Peter "went up upon the house-top to pray;" (2) then it follows, "and he became exceeding hungry," viz. after his prayer;

ver. 9.

ver. 10.

^y Epist. lv. [vid. p. 102. sup.]^z Lib. ii. de Baptism. cont. Donatist, c. 7. [vid. p. 101. sup.]

(3) therefore this yet more after the point of noon; thence continued he fasting while they made ready for him; (4) but yet before he ate, he falls into a trance, in which a vision was presented to him, wherein to him being hungry several creatures were offered, "arise, Peter, slay, and eat." The mystical signification of this vision we all know; but evidently the providence of God disposed him to that vision by something a longer delayed and increased hunger: in all this some time is spent beyond noon, and a hunger raised beyond ordinary; however popularly speaking, since it was *περὶ ὥραν ἕκτην*; it might be called St. Peter's fast till noon. Here you mentioning yourselves, and your temperance, and something of princes, and students, and some tradesmen (not all surely), seem to forget that the fast of Lent, as St. Bernard may have taught us, was intended ordinarily for the generality of all Christians, in ordinary strength of years and body, when not in the accident of extraordinary labour; so that the ordinary
533 labourers are herein included^a, who are known necessarily to require their morning's repast, as our Saviour in His morning travel, Matt. xxi. 18, 19. Now forasmuch as fasting is properly a voluntary substraction of food in such a degree as may afflict the body, let any judge whether if the ordinary labourers are to bear some part in the Church's common fast, though not in that degree that sedentary men and the like are, and if they shall extend their fast but to St. Peter's time of eating in that text, Acts x., whether it shall not be to them a fast, a greater voluntary affliction of their body, than other men's abstaining till night; and so St. Peter's fast, in respect of some in the Church concerned in her fast, for aught you have said needed not to be an occasion of your magnifying your temperance, or fear of bringing the clergy under suspicion of intemperance by calling your ordinary wholesome temperance by the name of Peter's fast^b. When Daniel's fast is described,

^a St. Basil; St. Bernard; [vid. p. 122. sup.] bishop Morton, Protest. Appeal, p. 310. lib. ii. c. 24. The Romanists free all under twenty years of age, &c. and whosoever are employed in bodily labours. The protestants charge all Christians to fast some time, so far as the indifferent ability of nature permits.

^b Bishop Andrewes, Sermon v. of Repentance and Fasting, p. 225. "Peter's fast they find, and that is the lowest; he was fasting till past the sixth hour; till then. Thus indulgent she [the Church] is: for these are not without example in Scripture (we see) nor unknown to antiquity."

for aught we can perceive, the abstinence in quality of his diet, that neither flesh nor wine came into his mouth, and that he ate no pleasant bread, &c., till three full weeks were fulfilled (with diminution of his food, no doubt), without any mention of his food delayed till evening, is there called the chastening of his body.

Lastly, we come to the act of parliament; concerning which you thus begin your reply^d, "If when the express words of a statute are cited," &c. Who would not herein think that our brethren had brought some part of a statute wherein the religious fast of Lent, as contained in our Common Prayer Book, were expressed? but there is no such matter. Whereas your answerers had produced an express act of 1 Eliz. made on purpose to confirm their Common Prayer Book and every part of it, and so to be sure the twenty-five leaves thereof that contain all things whatsoever the Common Prayer Book hath of the religious fast of Lent; that act adding severe penalties against any "person or persons whatsoever that shall by any open words declare or speak any thing in derogation of the same book, or any thing therein contained, or any part thereof," such as the twenty-five leaves concerning the religious fast of Lent undeniably is, and your very proposal supposes: on the other side, the act by you mentioned speaks not any word of any thing mentioned in any part of⁵³⁴ the Common Prayer Book; except you think that when the Church prays "that we may use such godly abstinence, that the flesh may be subdued to the spirit," &c., that such godly abstinence cannot be but by the difference of fish and flesh, the only thing concerned there; which were a superstition grosser than the papists are guilty of. So that we have a whole act standing in force on purpose made to defend, amongst other parts of our Liturgy, the religious fast of Lent as it is in the Common Prayer Book contained; and the whole act 5 Eliz. relating only to the difference of fish and flesh, of which there is no word in the Common Prayer, you must now confess to be wholly nothing to our question, unless you meddled beyond your commission touching Lent, besides what it is set forth as a religious fast in the Common Prayer Book.—But now because by this your discourse you have

^d [P. 33.]

wronged the piety of our laws and acts of parliament, I proceed to make good against you, that according to the statutes of this realm the command in Lent made (not by the Common Prayer Book, but) by the statutes to forbear flesh, is declared by acts of parliament now in force to be partly for the subduing of the flesh to the spirit, and as a means to virtue; and that in the statute by you produced there is nothing to the contrary: which that it may appear, look over your law again, consult the statute 5 Eliz. 5, and you shall find that there is nothing as to fasting in that statute, but these two things, first, the superaddition of Wednesday to the former fish-days, which part of the statute stands repealed 3 Car. c. 4; and secondly, the increase of the penalty only upon any transgressors of the former acts concerning fish-days. Both these that statute declares to be only for political ends, as other politic laws are and be, viz. both the superaddition of Wednesday (wherein they gave leave to have flesh also at table, so that the wonted fish were there served up also) and also the augmented penalty, to be only in favour to the political concernment; and who, think you, believes that any forbearing of flesh or eating of fish mentioned in that statute, is of any necessity for the saving of the soul of man? and yet that mentioned in the preamble of the 2 & 3 Edward VI. c. 19, may be, and is, a mean to virtue, and to subdue the flesh unto the spirit, which is not at all mentioned in this of 5 Eliz. 5, as to the constituting and enacting part, but only as to another penalty upon the other, the politic end. Ask the learned in the law whether that of the 2 & 3 Edward VI. c. 19, were repealed by this; but of that you were wise to take no notice at all. No act did repeal in any word any part of that 2 & 3 Edward VI. c. 19; but in all acts touching days of abstinence, as 5 & 6 Edward VI. c. 3, great regard is had by a special clause that none should mistake as if the present act did extend to abrogate or take away the abstinence in Lent commanded in the act of 2 & 3 Edward VI. c. 19.—Now therefore hear you the words of the statute 2 & 3 Edward VI. c. 19. “Albeit the king’s subjects now having a more perfect and clear light of the Gospel and true word of God through the infinite mercy and clemency of Almighty God by the hands of the king’s majesty and his most noble

father of famous memory promulgate, shewed, declared, and opened, and thereby perceiving that one day or one meat of itself is not more holy, more pure or more clean than another, for that all days and all meats be of their nature of one equal purity, cleanness and holiness; and that all men should by them live to the glory of God, and at all times, and for all meats, give thanks unto Him; of which meats none can defile Christian men, or make them unclean at any time, to whom all meats be lawful and pure, so that they be not used in *disobedience* or *vice*; yet forasmuch as divers of the king's subjects, turning their knowledge therein to satisfy their sensuality, when they should thereby increase in virtue, have of late time more than in times past broken and contemned such *abstinence which hath been used* in this realm upon the Friday and Saturday, the Embring days, and other days commonly called Vigils, and in the time commonly called *Lent*, and other accustomed times; the king's majesty considering, *That due and godly abstinence is a mean to virtue, and to subdue men's bodies to their soul and spirit*; and considering also that fishers, and men using the trade of living by fishing in the sea, may thereby the rather be set on work, and that by eating of fish much flesh shall be saved and increased, and also for divers other considerations and commodities of this realm, doth ordain and enact, with the assent of the lords spiritual and temporal and the commons in this present parliament assembled, and by the authority of the same,—That no person or persons of what estate degree or condition he or they be, shall at any time after the first day of May in the year of our Lord God 1549 willingly and wittingly eat any manner of flesh, after what manner of kind or sort soever it shall be ordered dressed or used, upon any Friday or Saturday, or the Embring days, or in any day in the time commonly called Lent," &c. The scope and reason and motive of which law, if it be considered according to the principal end of it, subduing the flesh to the soul and spirit,—for there is added another end also which was political,—may well admonish us (though it was hard to contain the particulars in a law) to abstain also at such times of mortification from whatsoever food else is more delicate or costly, of hotter nature, and of higher nourishment. The formers of that law (which

is now the law of our land) had no doubt before their eyes the approbation of God and His gracious answer to Daniel so chastening himself as in the Holy Scripture is described, "I ate no pleasant bread, neither came flesh nor wine in my mouth;" which that ministers of God's word should not as well have before their eyes as our civil magistrate, is a great shame. But if you look back to the Common Prayer Book, which was the matter of your commission, and of your Grand Debate, as you call it, and of your proposal; there if you think the act of parliament, ratifying and establishing the Common Prayer Book, and therein the religious fast of Lent, designed the end to be the service of God no otherwise than as other political laws are and be, you should evidently contradict that act of parliament which professes there and then an establishment of the order of the public and divine service, and should imagine the prayer for the first Sunday of Lent to have the suspicion of such a sense as this, O Lord, who for our sakes didst fast forty days and forty nights, give us grace to use such abstinence, that our seafaring men and mariners, and young cattle, and the like, may be maintained. How worthy a conceit were this?

To conclude this chapter: for the *substance* of the Paschal or Lent fast we have heard, to name no more now than St. Austin^e, *Habet auctoritatem, et in veteribus libris,—et ex Evangelio; †præcipitur enim nobis, et ex Lege, et ex prophetis, et ex ipso Evangelio*; and the same also cont. Faustus^g, avowing abstinence from some sort of meats, of delicacy and higher nourishment, flesh, &c., *edomandi corporis causâ,—propter corporis castigationem* (*sicut*, saith he, *per Quadragesimam fere omnes*) to be commanded from the Apostles and the Prophets: you have tried it now, as to the *kind* of flesh or fish, by our law; and let the reader judge of the issue.

^e Epist. lv. [vid. p. 47. sup.]
[†] Ad Ps. cx. [vid. p. 93. sup.]

^g Lib. xxx. c. 3—5. [vid. p. 91. sup.]

CHAPTER IX.

THE JUDGMENT WHICH THE ANCIENT FATHERS MADE OF SUCH AS OPPOSED THE CHURCH'S SET FASTS OR FEASTS, AND PARTICULARLY THIS PASCHAL OR LENT FAST.

ST. AUGUSTINE in his Book of Heresies, n. 53,ⁱ writing of the Aërians, thus saith; *Aëriani ab Aërio quodam sunt, qui—in Arianorum hæresim lapsus, propria quoque dogmata addidisse nonnulla [fertur], dicens—nec statuta solemniter celebranda esse jejunia, sed cum quisque voluerit jejunandum, ne videatur esse sub lege: dicebat etiam presbyterum ab episcopo nullâ differentiâ debere discerni*; that is, “the Aërians are named from one Aërius, who having fallen into the heresy of the Arians, did add thereto some opinions of his own, affirming that the solemn set fasts were not to be observed; but that every man was to fast when he pleased, lest he should seem to be under the law; he also said that there was no difference to be put between a priest and a bishop.” And n. 82.^k of the same book, he thus saith of the Jovinianists, *à Joviniano quodam monacho ista hæresis orta est ætate nostrâ, cum adhuc juvenes essemus;—dicebat,—nec aliquid prodesse jejunia, vel a cibis aliquibus abinentiam;—cito tamen ista hæresis oppressa et extincta est, nec usque ad deceptionem aliquorum sacerdotum potuit pervenire*; that is, “the heresy of the Jovinianists in my time, when I was young, sprang from one Jovinian a monk,—who said that fasting and abstinence from certain meats was not at all profitable;—but this heresy was soon extinct, and proceeded not so far as to deceive any priests.”

Joannes Damascenus in his Book of Heresies^l, writeth thus of the Aërians or Eustachians, *Aëriani ab Aërio Pontico.—Fuit autem sacerdos Eustachii episcopi ejus, cui Arianæ hæreseos crimen objectum est, filius. Jejunium feriâ quartâ et sextâ et quadraginta diebus servari, et Pascha celebrari prohibet; stata hæc damnat omnia.—Quod si quis jejunium servare velit, id ab eo certis statisque diebus servari negat oportere, sed quando volet. Negat enim se lege teneri: negat etiam quicquam*

ⁱ [Vol. viii. col. 18.]

^k [Ubi sup. col. 24.]

^l [Vid. p. 71. sup.]

538 *inter presbyterum et episcopum interesse*; that is, “the Aërians were named of Aërius of Pontus, who was a priest, son to Eustachius a bishop, the same that was charged with Arianism. He forbids fasting on Wednesdays and Fridays and in *Lent*, and the observation of the Pasch; he condemns these set solemnities,—saying, that if any one would keep a fast, he ought not to observe it upon certain set days, but when he pleaseth; for he denies that he is bound to it by a law: he also denies that there is any difference between a priest and a bishop.”

Epiphanius in his seventy-fifth Heresy^m, which is the Aërians'; εἰτά φησι, τί ἐστι τὸ Πάσχα ὅπερ παρ' ὑμῖν ἐπιτελεῖται; 'Ιουδαίκοις πάλιν μύθοις προσανέχετε; οὐ γὰρ χρῆ, φησὶ, τὸ Πάσχα ἐπιτελεῖν· τὸ γὰρ πάσχα ἡμῶν ἐτύθη Χριστός·—ἀλλ' οὔτε νηστεία, φησὶ, ἔσται τεταγμένη· ταῦτα γὰρ 'Ιουδαϊκά ἐστι, καὶ ὑπὸ ζυγὸν δουλείας·—εἰ γὰρ ὅλως βούλομαι νηστεύειν, οἶαν δ' ἂν αἰρήσομαι ἡμέραν ἀπ' ἐμαντοῦ νηστεύω διὰ τὴν ἐλευθερίαν· ὅθεν παρ' αὐτοῖς πεφιλοτίμηται μᾶλλον ἐν κυριακῇ νηστεύειν, τετράδα δὲ καὶ προσάββατον, καὶ θ' ἐξ. “afterwards he saith, What is the Pasch which is performed with you? do you adhere again to Jewish fables? for, saith he, ye ought not to perform the Pasch; for Christ our Passover is slain;—for there is to be no set fast; for these things are judaical, and under the yoke of bondage;—but if I fast at all, I fast what day I please for my own liberty; whence they commonly affect to fast upon the Lord's day; but on Wednesday and Friday,” &c.

And Theophilus of Alexandria in his first Paschal Epistleⁿ saith, *Homines provocantur, terrarum deserentes humilia, cum ecclesiâ primitivorum dominicæ passionis festa celebrare*;—non est ergo, non est hæreticorum ulla solennitas, *nec qui errore decepti sunt illius possunt communione letari*; “men are provoked, forsaking the low things of the earth, to celebrate the solemnities of the Lord's passion with the Church of the primitive ones;—there is not therefore, there is not any solemnity that heretics will keep, nor can those which are deceived with error be delighted with the communion thereof.”

Synodus Gangrensis, can. 19.^o Εἴ τις τῶν ἀσκουμένων χωρὶς σωματικῆς ἀνάγκης ὑπερῆφανεύοιτο, καὶ τὰς παραδεδομένας νη-

^m [Vol. i. p. 907.]

ⁿ [Vid. p. 40. sup.]

^o [Vid. p. 109. sup.]

στείας εἰς τὸ κοινὸν καὶ φυλασσομένας ὑπὸ τῆς ἐκκλησίας παρα-
 λλῶι, ἀποκυροῦντος ἐν αὐτῷ τελείου λογισμοῦ, ἀνάθεμα ἔστω·
 “if any of the religious without any bodily necessity shall
 proudly contemn and break the fasts delivered in common
 and observed of the Church, a perfect deliberation in him
 rejecting them, let him be anathema.”—*Epistola synodica*
patrum synodi Gangrensis de hæreticis quibusdam Eusta-
thianis^p,—καὶ τῶν νηστειῶν τῶν ἐν ταῖς ἐκκλησίαις τεταγ- 539
 μένων ὑπερφρονούντες καὶ ἐσθλόντες.—*Concilium Moguntinum*
sub Carolo Magn. can. 35, “Siquis indictum jejunium super-
biendo contempserit et observare cum cæteris Christianis noluerit,
&c. anathema sit, nisi emendare se studeat.—*Evagrius*^r noteth
 certain heretics of Alexandria οὐκ αἰδεσθέντας τὸν καιρὸν τῆς
 τοῦ σωτηρίου Πάσχα πανηγύρεως, “not reverencing the time
 of the celebration of the salutary Pasch.”

CHAPTER X.

THE JUDGMENT OF THE RIGHT REVEREND FATHERS IN GOD, LAUNCELOT
 ANDREWES BISHOP OF WINCHESTER, AND JOHN COSIN THE PRESENT
 LORD BISHOP OF DURHAM; ALSO, IN SOME MEASURE, OF THE MOST
 REVEREND FATHER IN GOD ARCHBISHOP WHITGIFT, AND BISHOP MOUN-
 TAGUE.

BISHOP ANDREWES in his fifth Sermon of Repentance, p. 216,
 saith, “He [Christ] that in this place^s saith, *cum jejunatis*,
 ‘when ye fast,’ saith in another, *tum jejunabunt*, ‘then they
 shall fast,’ and that amounts to a precept, I trow;” and p. 217,
 “they that were under grace went far beyond them under
 the law in their *cum*, and in their *jejunatis* both;” and in p. 223
 and 224 of the same Sermon, speaking of the yearly recurrent
 fast of Lent, he saith, “it is a custom of the Church, while it
 was *a Christo recens*, yet fresh and warm from Christ; the
 Church which was the mother of the Apostles themselves, at
 all times kept; every where observed; then, and ever since.
 Some, to shift it, frame to themselves a fear of I wot not what
 superstition, where no fear is; before any superstition was
 stirring, any popery hatched, it was, this fast was; *lex absti-*
nendi in Quadragesimâ semper fuit in Ecclesiâ, saith the oracle

^p [Vol. i. col. 531.]

^q [Vol. iv. col. 1015.]

^r Lib. ii. c. 8. [vid. p. 57. sup.]

^s [Viz. Matt. vi. 16.]

of antiquity, Theophilus Alexandrinus, 'Lent was ever in the Church;' *nos unam Quadragesimam secundum traditionem Apostolorum*, 'we have but one Lent' (the Montanists had three) 'but that one was delivered us by the Apostles,' saith St. Jerome^t. Why should I weary you with reckoning them up? what one more ancient writer than other is there, but you shall find it in him expressly, even up to Ignatius who lived
540 with the Apostles themselves? Apostolic then it is; and for such St. Hierome avows it; and when that is said, enough is said for it, I think. Yet it is good (you know it) the fast so delivered, and by the Church ever, and everywhere so kept; the Council of Gangra^u hath laid an anathema on them that keep it not, avoid it how they can that keep it not.—Every man (so we would have it) to be left to himself, for prayer, fasting, Sacrament; nay for religion too now, and all? for God's sake let it not be so;—let us have our days appointed, and our hours set for it. If all were left to us, God knows, I durst not promise what should become of prayer itself; the like I say for the Sacrament;—and so for fasting. Fast privately in God's name; but hear you; let not the Church trust to that. Nor she hath not held it wisdom so to do: but, as in both them (prayer and the Sacrament) so in this, holds us to our order of days and times established. Them if we keep, so it is; otherwise, were it not for the Church's times, I doubt there would be taken scarce any time at all. Now yet somewhat is done; but leave it once at liberty, liberty hath lost us some already, and will lose us the rest, if it be not looked to in time." Page 225, "This fast is called *Jejunium paschale*;—for Easter and Lent stand upon one base; both stand, and fall together." Last of all, page 224, "*remember, it came from the Apostles*: that is it that binds us; that is it that sets us fast."—Thus far Bishop Andrewes.

And the right reverend father in God the lord bishop of Durham, in his Collection of Private Devotions in the Practice of the Ancient Church^x, after many citations out of the holy Fathers of the Greek and Latin Church concerning Lent, thus saith, "All which being put together, will prove abundantly that the Lent which we now keep, is, and ever hath

^t [Vid. p. 42. sup.]

^u [Vid. p. 109. sup.]

^x [P. 240.]

been an apostolical constitution, as St. Hierome said in his Epistle to Marcella^y, *nos unam quadragesimam secundum traditionem apostolorum,—tempore nobis congruo, jejunamus* ; that is, “ we observe a Lent fast of forty days, as we have been taught to do by the Apostles, in a fit and seasonable time of the year.” To which he adds the testimony of St. Augustine, and Chrysologus.

The most reverend father in God Archbishop Whitgift, in his Defence of the Answer, &c. p. 104, “ I know no reason why the Apostles may not be said to be the authors of celebrating the day of the Passion,” &c., “ neither yet do I understand any cause why the Church may not still observe the same : sure I am, that they were not the authors of the superstitions and errors used in them by the papists, neither doth St. Augustine say so ; for this is no good argument, to say, the Apostles appointed these days to be celebrated, ergo, they appointed the manner of celebrating used by the papists. The days may be with more godliness and profit to the Church observed, being cleansed from superstition and erroneous doctrine, than abrogated.” The place of St. Austin is in his Epistle liv., ad Januarium^z, *illa quæ non scripta sed tradita custodimus*, &c.

And for recommendation divine of the forty days’ fast, the reverend father in God Richard Mountague bishop of Norwich, *“ Numerum hunc mysticum [dierum quadraginta] et sacrum in Scripturis, multa sunt quæ docent testimonia.—Certe erat aliquid in causâ, cur diebus continuis quadraginta apertis cæli catarractis, et abyssi fontibus resolutis, invalescerent aquæ super terram ;—quod annos quadraginta ex Ægypto redux Israel eremi erroribus distinebantur.—Erat certe dispensatorius, et pluries quam unâ vice Christi Domini actionibus consecratus.—Certe fortuito non fiebat, quod toties in Scripturis numerus ille per Deum consecratur.—Mihi recte opinatus videtur Augustinus, qui numerum quadragenarium totum præsentis vitæ cursum significare dicebat ; tempus nimirum jejuniis, orationibus, pænitiæ, peccatorumque expiationi destinatum ; et, si per novatores liceret, illud adderem, ut Ecclesiæ quadragesimam commendaret.*

^y [Vid. p. 42. sup.]
^z [Vol. ii. col. 124.]

^a Origén. Eccles., pars ii. n. 81.
 [p. 409, sq.]

And even such learned Protestants who write its original not apostolical or from Christ, yet prove it themselves from antiquity to have been in the Church observed, both by clergy and laity, before his time, who was a bishop in the Church about thirty-eight years after St. John's death, and who himself (it is probable) was born much about St. John's death, or a little after: so Zanchius^b, *Certe Telesphorus, qui fuit septimus Romanæ ecclesiæ episcopus et martyr, circa annum Domini CXXXIX hujus [temporis Quadragesimalis supranominati] mentionem facit, tanquam ante se in Ecclesia observati. Adjecit enim aliquot dies, quos volebat a clericis ac sacerdotibus, amplius quam a laicis observabantur, observari.—Statuimus, inquit, ut septem hebdomadas plenas ante sanctum Pascha omnes clerici, i. e. in sortem Domini vocati, a carne jejurent: quia sicut discreta debet esse vita clericorum a laicorum conversatione, ita et in jejunio debet esse discretio.*

542 These learned authors, especially the four reverend bishops of our own Church above, I have produced, not that I think there may not perhaps more than double the number be alleged of modern authors differing in judgment from what I have asserted; but by whomsoever they shall be alleged—if they shall stand by themselves alone, and my replier shall not first produce, as I have done, according to Vincentius Lirinensis's golden rule, Antiquity, Universality of practice generally speaking, and the Consent of the generality of learned ecclesiastical writers, at least through the first six or seven hundred years (the time wherein lawful General Councils were, who with authority noted heretical writers), and then, if he please, and not but then, give us the judgment of any holy and learned men; otherwise, I here prescribe against any number of moderns of one smaller part of the Christian world, and of one or two ages farthest removed from antiquity (except where authority of our own Church, to which we have subscribed, doth interpose)—such testimonies, I say, standing alone by themselves, antiquity that approaches nearer the fountain not being first heard, both to interpret Scripture, and testify of tradition, where that is part of the controversy; all such weak and trifling process of arguments from testimony I take to be but tyranny over

^b Lib. i. in quantum Præceptum, vol. iv. p. 695.

men's judgments, who are bound to none but to God's word, Who is truth ; and the Church's witness, whom He hath set to be the pillar of truth, whose witness is best learned from Antiquity, and Universality of practice, and Consent of her pastors of the ages required ; and to submission of acquiescence to their own Church in such matters.

But why then have I brought those five worthy witnesses ? I answer, first, because I had first in legitimate order premised such Antiquity, Universality, and Consent ; and so my adversaries' testimonies ever shall be welcome ; secondly, to shew, that any the most faithful sons of the Church of England may be allowed to defend what I in this maintain ; thirdly, to prevent such repliers who are wont to supply with railing what they want in weight of argument or testimony ; forasmuch as the world sees that so reverend, zealous, and learned protestants, and such as have done as much service against the papists as all the presbyterians put together in their writings and sermons have done, have thus written : howbeit I deny not, that many reverend and learned men, and far from presbyterians, are herein of a different judgment, and have done very good service against the papists in their gross errors.

A TABLE

OF THE

NAMES OF THE SUNDAYS AND OTHER CHIEF DAYS OF LENT,

AND OF SOME FOLLOWING,

IN THE EASTERN AND WESTERN CHURCHES.

SEPTUAGESIMA,—*The ninth Sunday before Easter Day.*

‘*Ἡ Κυριακὴ τοῦ ἀσώτου*’ Dominica filii prodigi.—Memoria septuaginta annorum qui in significationem fuerunt exilii nostri a Domino^a.—Memory of the seventy weeks, in Dan. 9. 26. the end of which Messiah the Prince was to be cut off, but not for Himself.

SEXAGESIMA,—*The eighth Sunday before Easter Day.*

‘*Ἡ Κυριακὴ τῆς ἀποκρέου*’^b.

QUINQUAGESIMA,—*The seventh Sunday before Easter Day.*

‘*Ἡ Κυριακὴ ἡ τυρινὴ, vel τυροφάγος*.—Dominica ingressûs seu introitûs jejunii^c.

QUADRAGESIMA,—*The sixth Sunday before Easter Day.*

‘*Ἡ πρώτη κυριακὴ τῶν ἀγίων νηστειῶν*.—‘*Ἡ κυριακὴ τῆς ὀρθοδοξίας*’^d.—‘*Εξορία τοῦ Ἀδάμ* propter gulam.—Memoria

^a Augustin., lib. iii. de Doctr. Christ. [§ 51.—“Possunt et septuaginta anni Jeremiæ pro universo tempore spiritualiter accipi, quo est apud alienos Ecclesia.”]

^b Hac dominicâ cantant Græci, Τῆς

μετανοίας ἀνοιξὸν μοι πύλας ζωοδότα.

^c Hinc Telesphorus voluit initium esse clericis suis sui jejunii,

^d Hac dominicâ anathematizant Græci omnes hæreticos.

jejunii Domini. *Ord. Rom.*—Dominica Invocavit.—The whole week the Greeks called, Ἡ πρώτη ἐβδομὰς τῶν νηστειῶν.

SHROVE TUESDAY.—Fasten's Eve.

ASH WEDNESDAY.—Caput jejunii.—Dies cinerum.

SECOND SUNDAY IN LENT.

Ἡ δευτέρα κυριακὴ τῶν ἁγίων νηστειῶν.—Dominica Reminiscere.

THIRD SUNDAY IN LENT.

Ἡ τρίτη κυριακὴ τῶν ἁγίων νηστειῶν.—Ἡ κυριακὴ τοῦ τιμίου σταυροῦ.—Dominica Oculi.

FOURTH SUNDAY IN LENT.

Ἡ τετάρτη κυριακὴ τῶν ἁγίων νηστειῶν.—Τὸ μεσονήστιον.—Dominica refectiois.—Dominica de Panibus.—Dominica Lætare.—Ἡ μεσονήστιμος κυριακὴ.

FIFTH SUNDAY IN LENT.

Ἡ πέμπτη κυριακὴ τῶν ἁγίων νηστειῶν.—Dominica passionis (propter quod Dominus prædixit eâ die de instanti passione suâ) sive Judica.

Friday in this week.—Præparatorium Lazari.

Saturday.—Τὸ σάββατον τῶν βαΐων.—Τὸ σάββατον τοῦ Λαζάρου, sabbatum Lazari.

SIXTH SUNDAY IN LENT.

Ἡ κυριακὴ τῶν βαΐων.—Dominica Osannarum.—Dominica palmarum, *Palm Sunday*.—The whole week was called, μεγάλη ἐβδομὰς ἡ ἁγία καὶ μεγάλη ἐβδομάς ἐβδομὰς τῶν πασχῶν αἱ ἐξ τῶν νηστειῶν ἡμέραι sancta hebdomada; septimana Passionis; hebdomas xerophagiarum; hebdomada pœnosa; the great week^e.

Monday in this week.—Ἡ ἁγία καὶ μεγάλη δευτέρα.—feria secunda Passionis.

Tuesday.—Ἡ ἁγία καὶ μεγάλη τρίτη.—Feria τῶν κατηχήσεων.—Feria tertia Passionis.

^e Hâc hebdomadâ Græcis, sicut et nobis, ἀναγινώσκεται τὸ τεσσαρεναγέλιον.

Wednesday.—Ἡ ἁγία καὶ μεγάλη τετάρτη.—Feria quarta in prodizione Judæ.—Feria quarta Passionis.—Tenable Wednesday:—And these four days before Easter called, προάγουσαι τέσσαρες ἡμέραι.

Thursday.—Ἡ ἁγία καὶ μεγάλη πέμπτη.—Ἀγρυπνία τῶν παθῶν.—Feria quinta Passionis.—Coena Domini.—Feria quinta in coena Domini.—Feria mysteriorum.—Lavipedium.—Dies mandati, Maundy Thursday, Sheer Thursday.

GOOD FRIDAY.

Πάσχα σταυρώσιμον.—Ἡ ἁγία καὶ μεγάλη.—Παρασκευή.—Ἡ τοῦ ἁγιωτάτου πάθους ἡμέρα.—Ἡμέρα τοῦ Πάσχα καὶ τῆς νηστείας.—Dies Paschæ.—Parasceue crucifixionis.—Dies sanctus passionis Domini.—Pascha quo passus est Dominus^f.

Saturday, or Easter Eve.—ἘΤὸ μέγα σάββατον.—Τὸ ἄγιον καὶ μέγα σάββατον.—Sabbatum sanctum.—Vigilia paschalis.—Ἱερὰ νύξ καὶ δαδουχία^h.

EASTER DAY.

Ἡ ἁγία καὶ μεγάλη κυριακὴ τοῦ Πάσχα.—Πάσχα ἀναστάσιμον.—Μεγίστη ἑορτή.—Ἡ ἁγιωτάτη ἑορτή.—Ἡ ἑορτὴ τῶν ἑορτῶνⁱ.—Ἡ σωτήριος τοῦ Πάσχα ἑορτή.—Ἡ ἑορτὴ παρ' ἧς τῆς ἀθανασίας εἰλήφαμεν ἐλπίδα^k.—Ἡ μεγάλη ἡμέρα^l.—Dominica magna Resurrectionis.—“The day which the Lord Ps. 118. 24. hath made.”

Monday in Easter week.—Μεθ' ἑορτος ἑορτή^m.—Feria secunda resurrectionis Domini.—Secundus dies festi.

Tuesday.—Feria tertia resurrectionis Domini.—Tertius dies festiⁿ.

Wednesday.—Feria quarta λαμπροφόρων, candidatorum.

Thursday.—Feria quinta λαμπροφόρων, candidatorum.

^f Augustin., Ep. lv. [§ 16. vol. ii. col. 134.]

^g Ecclesiæ Smyrnenensis, Ep. de Martyrio Polycarp. [vid. p. 83. sup.]

^h S. Greg. Nazianz.

ⁱ S. Greg. Nazianz. Orat. in Pasch. [Orat. xlv. § 2. vol. i. p. 846.]

^k Euseb. [E. H. ii. 17. p. 69. Vit. Const. iii. 18. p. 587.]

^l Conc. Ancyran., c. 6. [vol. i. col. 274.]

^m S. Greg. Nazianz.

ⁿ S. Aug. de Civ. Dei, lib. xxii. c. 8. [vol. vii. col. 672. “Paschæ die tertio.”]

SUNDAY AFTER EASTER.

Ἡ κυριακή τοῦ ἀντιπάσχα.—Διακαιήσιμος.—Τὰ ἐγκαλ-
νια.—Ἡ καινὴ κυριακή.—Ἡ κυριακή τοῦ Θωμᾶ.—Ὀγδοὰς
ἀπὸ τῶν πρὸ αὐτῆς^p.—Dominica quasi-modo-geniti.—Domi-
nica in albis.—Octava Paschalis.—Low Sunday, Low Easter
day, or the Octaves of Easter.

SECOND SUNDAY AFTER EASTER.

Ἡ δευτέρα κυριακή τοῦ ἀντιπάσχα.

THIRD SUNDAY AFTER EASTER.

Μεσοπεντηκοστή^q.—Dies disputationis Christi cum doctori-
bus.—Ἡ τετάρτη τῆς μεσοπεντηκοστῆς.

SUNDAY BEFORE ASCENSION.

Dominica rogationum.—Ἀπόδοσις τῆς ἐορτῆς τοῦ Πάσχα.

ASCENSION DAY.

Ἡ ἡμέρα τῆς ἀναλήψεως.—Holy Thursday.

SUNDAY AFTER ASCENSION.

Ἡ κυριακή τῶν ἀγίων τῇ θεοφόρων πατέρων τῶν ἐν Νικαίᾳ.
—Dominica expectationis.—Dominica hebdomadæ expecta-
tionis.

WHIT-SUNDAY.

Ἡ πεντηκοστή.—Ἡ ἀγία κυριακή τῆς πεντηκοστῆς.—Νέα
κυριακή^r.—Γονυκλισία.—Ἐν γόνασι.—Festum Pentecostes.—
Wied Sunday.

Whit-Monday.—Ἡ δευτέρα τῆς πεντηκοστῆς, quæ dicitur
etiam Græcis, τῆς ἀγίας Τριάδος.

Whit-Tuesday.—Ἡ τρίτη τῆς πεντηκοστῆς.

Wednesday, Friday, &c.—Jejunium Pentecostes.

^o Greg. Nazianz.

^p Greg. Nazianz.

^q The twenty-fifth day of the fifty.

^r Evagr., lib. i. c. 3. [p. 253.]

The four Ember weeks of fasting are called *Jejunia quatuor temporum, quæ Imbren vocant*^a; *jejunium primi mensis, jejunium Pentecostes, jejunium septimi mensis, jejunium decimi mensis*; anciently the Wednesday and Friday, saith Leo, but since, the Wednesday, Friday, and Saturday next

A cruce, post cineres, post Pentecos, atque Lucie.

The weekly lesser fasting days of Wednesday and Friday are called *Stationes*; *Stationum semijejunia*; τετρας, καὶ παρασκευὴ seu προσάββατον.

The fasting-eves before certain holy-days, Νηστεῖαι προεόρτιοι, *anteferiales vigiliæ*.

^a Concil. Ænham. can. xvi. [vol. vi. col. 777.]

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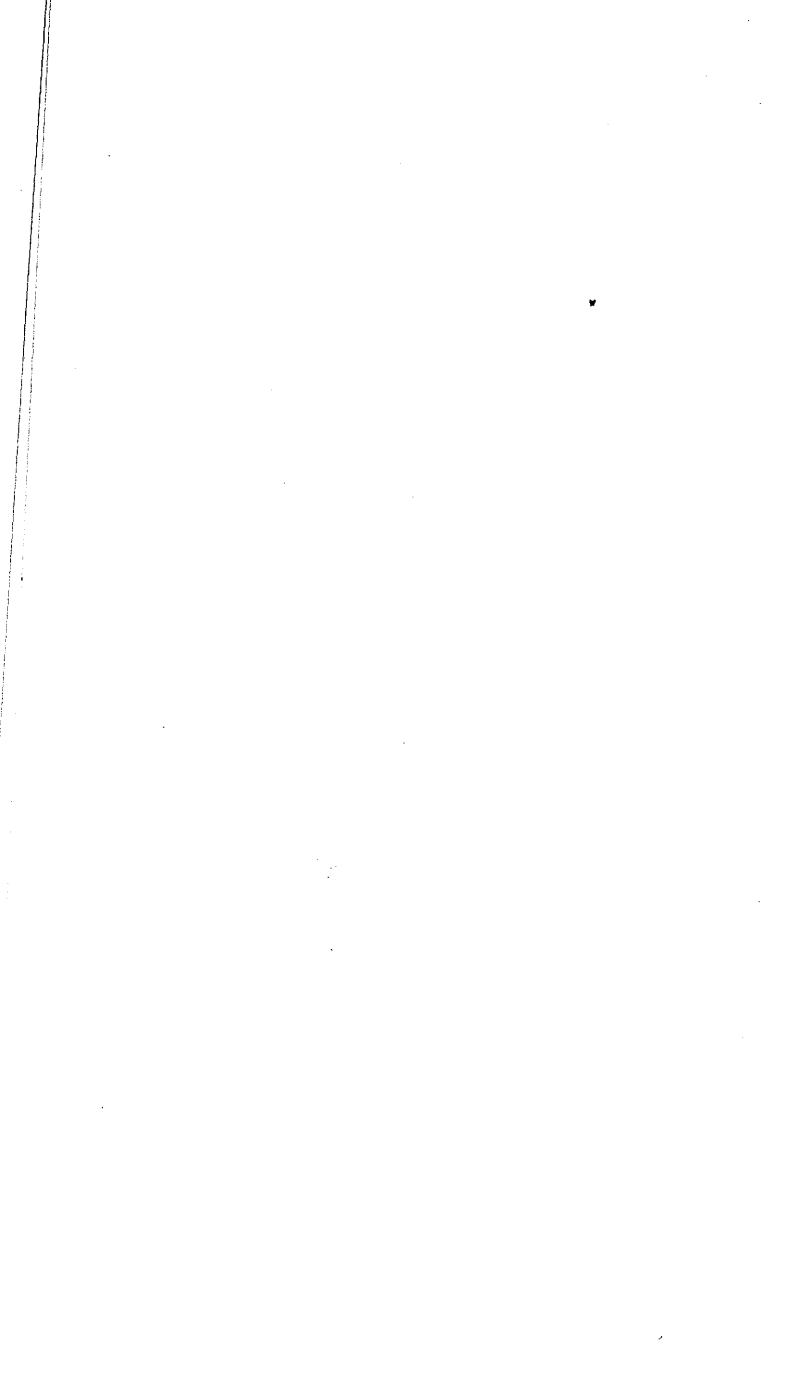
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ERRATA.

- Page 5. note p, for Mat. read Mark
— 79. l. 4. for educiter read educitur
— 100. note h, for παραχεῖν read παρασχεῖν
— 140. l. 18. for Chalon., read Châlon,
— 304. l. 3. for via .— read via^o.—

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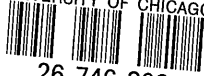
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